THE First Part of the Sanctuary of a troubled SOVLE.

Newly [illegible]rged

By

Jo. HAYWARD.

PSAL. 119.

Before I was troubled, I went wrong.

LONDON

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An Aduertiſement to the Reader.

Concerning the vſe of theſe deuotions, and the pleaſure of a vertuous life.

1 WE are more ſeeinglie affected with that which is vnpleaſant, then with that which is delightful vnto vs.

2 Feare is a moſt powerfull paſſion.

3 Where-

THey ſought thee out, O Lord, in their afflictions, they powred out their prayer, when thy correction was vpon them. Eſay. 26. 16.

3 *Wherefore God hath more vsed threates then promises.*
4 *Feare is to be perswaded to men,*
5 *Feare is the beginning, the being and the end of wisdom.*
6 *Feare is the beginning of loue.*
7 *The force of feare in reforming our behauiour.*
8 *We feele no great lust to offend, during the time where in wee thinke vpon the last times.*
9 *Two effects of feare.*
10 *Sinne is both the disease and death of the soule.*
11 *Our preposterous care for the body, and negligence for the soule.*
12 *Our weakenesse in meditating vpon the last thinges.*

13 Three remedies againſt the ſame.
14 The firſt remedie.
15 With three thinges men perſwade.
16 The ſeeond remedie againſt our weakeneſſe.
17 What vnpleaſant & daungerous things wee can ſtraine to take for our bodily health.
18 Our negligence for the helth of our ſoules.
19 What paines wee take for the pleaſures, gaine, or honour of this life.
20 Our idlenes for immortal glory, pleaſure and gaine.
21 What God doth command, & reaſon direct, we muſt do.
22 Two great wonders.
23 The third remedie againſt our weakeneſſe, in meditating

vpon

vpon the laſt thinges.

24 *The habite of vertues encreaſe with the exerciſe of their actes.*

25 *Conference with God maketh a change in our ſoules.*

26 *The heart of a ſinner is like troubled water.*

27 *The Diuell will not eaſilie looſe his hold.*

28 *Exerciſes of religion maintaine ſpirituall ſtrength, euen when they yeeld little ſpirituall ſolace.*

29 *Spirituall pleaſurs do drown the pleaſure of the body.*

SVch is the ſeruile, or rather brutiſhe baſeneſſe of mans nature, that hee is

I

more ſtrongly eyther ſtirred or ſtayed, in the ordinarie paſſages of his life, with that which is vnpleaſant vnto him, then with that wherein he ſeateth his delight: becauſe (for the moſt part) his ſenſualitie is more ſenſible, in the ſharpenes of the one, then it is in the ſweetenes of the other. So in our ordinary courſe it is ſeene, that we are more deepely diſquieted with an iniurie, then pleaſed with a benefite; and doe therefore beare our ſelues more mindfull, to reuenge the one, then to requite the other; that we are more feelingly, moleſted

with

with ſicknes, then contented with health, for that ſickneſs is capable of little comforte, and health is neuer voide of much vexation; in ſomuch as we ſhould finde little pleaſure in the laſt, but by enduring, at ſeaſons, the pinch of the firſt. So likewiſe we are more weakelie affected, with libertie, then with reſtraint; with ioy, then with griefe; with eaſe, then with torment; with reward then with puniſhment; with promiſes, then with threates: and generally, with hope of that which is good, then with feare of that which is, eyther in deed or in

appea-

2 apparance euill. For fear being a moſt powerfull paſſion, doth vſually ſway all our deliberations; and chiefly moderateth the courſe of our affaires.

3 Hereupon God, the moſt deepe ſearcher, and expert appiyer, in all our affections, imperfections, infections, defections, hath, both in the former time of the law, and in this of grace, vſed this meanes much more then the other; thundering forth moſt dreadfull threates, and yet ſomtimes intermixing large and loving promiſes: this, as a ſpurre to incite; that as

bridle to guide vs in the way of his commandements. Hereupon also Saint Paul 4
exhorteth vs, to make an end of our saluation with feare and trembling (a); *And againe, after he had declared to the Corinthians, that wee must all bee presented before the iudgement seat of Christ,* a Phil. 2 12.
he maketh this conclusion b: *Wee knowing therefore* b 2. Co 5
these thinges, perswade the feare of the Lord vnto men. For feare is the beginning of wisedome, as the Prophet Dauid *termeth* 5
it (c); Iob *calleth it wisedome it self* (d): Siracides, c. Psal. 111. 10 d Iob. 28 28.

the

6 e Eccleſ. 20,22. *the fulneſſe and crowne of wiſedom* (e) *the beginnning, the beeing, and the ende of wiſedome. It is alſo the be-*

f Eccleſ. 25.13. *ginning and firſt ſteppe that leadeth vnto loue* (f), *which is the accompliſhment of the*

g 1.Io. 4. 18. *law, and which growing to perfectiõ, caſteth out feare* (g).

7 *And of ſo greate force is this feare, in the forming &*

h Eccl.7 *reforming of our behauiour that* Siracides *ſaith* (h) *if wee would remember the laſt things; that is, death, iudgement, hell, and there with alſo the ioyes of heauẽ we ſhould neuer doe amiſſe. Wherto agreeth that whic*

Salo

Solomon *saith* (i); The feare of the Lord is a welspring of life, to auoide the snares of death (*k*): The feare of the Lord leadeth to life, and he that is filled therewith shall not be visited with euil. *Which the Prophet* David *also confirmeth by his owne experience where he saith* (l): I haue kept thy preceptes, and thy testemomies, for all thy iudgements are in my sight. *And if wee like also to make experience here if we shall find in our selues no great lust to offẽd, during the time, wherein wee seriously*

i Eccles. 38.20.

k Pro. 14. 27.

Pro. 19. 23.

l Psal. 119.

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i Eccles. 38.20.

k Pro. 14. 27.

Pro. 19. 23.

l Psal. 119.

ouſly think vpon theſe times. Whereby it is plaine, that if wee could winne our weakenes, to beare the continuance of theſe meditations we ſhould aſſuredly feele in our ſelues

9

thoſe two effects of feare, whereof the Scripture maketh mention: the firſt is, to hate euill(m): the ſecond, not to depart from God (n). Whereupon will follow that which the Prophet Dauid ſaith(o): The Lord will fulfill the deſires of them that feare him.

m Pro. 8. 13.
n Ierm. 32.40.
Pſal. 115. 19.

It were a ſoueraigne medicine that would preſerue the body from ſickneſſe, but

is more ſouerainge, that will preſerue the ſoul from ſinne. For, the preuenting of diſeaſes, ſuffice not to preuent the death of the body; but eyther by violence or by continuall, though inſenſible waſting of the naturall powers, it will ſeaze at lenth vpon the moſt healthfull conſtitution: but the preuenting of ſinne is the perpetuall, not only health, but life of the ſoule. And yet ſuch is our dul & blind folly, that for hope of the firſt, nothing is ſo rare, nothing ſoe deare, which our care will not procure; nothing ſo diſtaſtfull, which our patience

10

11

will

wil not both swallow and di-
geſt: but for aſſurance of the
ſecond, we will not apply a
ready and eaſie remedy, con-
ſiſting only in calling to re-
membrance a few thinges,
which, I know, we know.

12 But ſome will ſay, that
this remembrance is ſuch
an vnſauory, whither re-
ceit, or conceie, that it will
not only conſtraine a man to
wring his countenance, but
requireth a ſteely ſtomack to
breake it: otherwiſe it will
fetch vp all the pleaſures of
this life. It is a death to
thinke onely of death (p).
p Ec.41.1 What is it then alwaies, or

at the leaſt often to chew vp-
on, death, and iudgement, &
alſo hell?

It is neither all nor nothing
which theſe men ſay. For 13
there are indeede ſuch queaſie conceits, but there are alſoe meanes to heelpe that weakeneſſe. And theſe conſiſt eſpecially in three points. One concerneth the preparers of this medicine; the other two, thoſe who are to receiue it.

The firſt is, after the ex-
ample of Phyſitions, to guild 14
ouer thoſe bitter pils, and not to deliuer thē in ſuch courſe and careleſſe manner, as will

rather,

rather prouoke, then preuent
loathing. For, if they can be
so prepared, as they may be
taken downe, there is litt
doubt, but the effect will ans
swer the expectation. T hi
I write in regard of some
whoe measuring words ra
ther by number, then eithe
order or weight, doe not onl
vse but affect, a dull disioin
ted kind of teaching: and d
not onely dispraise, but i
the baseſt words proud con
tempt can deuise, do vtterl
condemne all that which i
otherwise. A strange conceit
first, that any man should b
of so tempestuous either iud

men

ment or desire, as to hate any
thing because they want it:
Secondly, that no man should
more liberally speake against
liberall studies, thē they who
woulde bee accounted their
chiefest patrons. When Di
ogenes did trample, with
his filthie feete, vpon the fur
niture of Platoes chamber,
affirming that hee did tread
downe Platoes pride; yea, an
swered Plato, but with a
greater pride. So these, in
the affectation of their bar-
ren baseneſſe, will beat downe
with vnsauory scorne,
that which they esteeme af-
fectation, eyther for aptneſſe

of

of wordes, or order of ma
in other mēs paint. But, wi
three thinges men do espec
15 cially perswade; with tru
of matter, with example
life and with fit sobrietie
speech: for truth finde
more easie entrance, when
commeth, both armed wi
her owne force, and adorn
with the furniture both
life and speech. And as o
that walketh into the sun f
pleasure, may be tainted wi
the heate therof before he
tire: so they that are draw
by delight into these cogi
tions, may thereby take
touch of a more deepe

pre

[illegible] other griefes [k]: And [illegible]rally the dungge of all [illegible]easts [l]: Whereof Asclepia-[illegible]des surnamed Pharmace-[illegible]on did write many volums: [illegible]nd Galen intituled one Chapter of his booke of Sim-[illegible]les, κόπρος [m], which signifi-[illegible]th dung. And hereupon [illegible]ay be, that Aristopha-[illegible]es called Aesculapius, [illegible]κατόφωγος, because he not on-[illegible]ie tasted the dung of men, [illegible]o coniecture thereby the [illegible]uality of their disease (which Hippocrates likewise is re-[illegible]orted to haue done) but [illegible]oue the same for Physicke [illegible]o other.

k Plin. [illegible] 28. ca. [illegible] & ca. 16. Galen, lib. κατὰ τὸ-πους.

l Paul. [illegible]ginet. lib. 7.

m lib. 10. cap. 4.

of wordes, or order of ma'te
in other mes paine. But, wit
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15 cially perswade; with trut
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many other griefes [k]: And generally the dungge of all beasts [l]: Whereof Aesclepiades surnamed Pharmacemon did write many volums: and Galen intituled one Chapter of his booke of Simples, κόπρος [m], which signifieth dung. And hereupon may be, that Aristophanes called Aesculapius κοπρόφαγος; because he not only tasted the dung of men, to conjecture thereby the quality of their disease (which Hippocrates likewise is reported to haue done) but proue the same for Physicke to other.

k Plin. lib 28. ca. 14 & ca. 16 Galen, lib κατὰ τόπους.

l Paul. Aeginet. lib. 7.

m lib. 10. cap. 4.

Alſo they preſcribe th
Vrine of a boare n: *of a*
Aſſecolt o: *of an Aſſe* p
and of diuers other beaſts q
Likewiſe the ſeede and geni
tals of boares, huls an
horſes r: *The ſweate, th*
filth of the eares, both
men and of diuers beaſtes
ſpettle t, *and ſome othe*
excrements, both of men
women which are not fit
bee named u. *Further*
foame of horſes, & of boar
w: *houes of Goates, and*
Aſſes x: *the braines*
miſe, the vomit of dogs
a vulture fatted with ma
fleſh z: *a viper roaſted li*

n. Plin. lib. 28. ca. 7.
o Plin, lib, 28. ca. 10.
p Galen, lib. κατα τοπους. c, 2
q Aetius, Tetrab. 2. ſerm. 2, cap 28,
r Plin. lib, 28, ca, 10.
ſ Gal, ſimplic. lib. 10, Plin. lib, 28 cap, 4,
t Galen, lib 10.
u Galen. lib eodem. Plin. lib, 28 cap 10.
Hortianus, lib. 4, cap. 1
w Plin, lib, 28. cap. 10,
x Gal. ſimplic. lib. 10,
y Plin, lib, 30, cap. 11,
z Plin, lib. 30. cap, 10,

a pig [2]: red flies [a]: worms of the putrifaction of vipers [b]: and which doe breede in rotten trees [c]: with infinit other of the like sort; which if it were not for desire of health, an honest man would not offer to a horse.

Yea, what purging potions and pils will wee take? all which are not onely unpleasant, but (aloes excepted [d]) exceeding hurtful; not onelie to the stomacke [e], (especially to the mouth thereof, being a part of most sharpe sence [f]) but to all the other principal parts [g]; and that chiefly by two meanes [h]: first, by eua-

2 Plin, lib, 30. cap, 6, & 13

a Plin, lib, 30, cap 12.
b Mar, c, 8.
c, Mar, c, 49

d Aeginet. lib 7, cap. 4
e Cel, lib, 5 in prin,
f Galen. in com Hipp. lib, 2. & de rat. vict, in morb, acut, cap, 11.
g Mesue. lib, 1, intent. 2, sum. 1. cap. 1. Can. 1,
h lib: de Virib, cordis. tract, 2, c. 2,

cuating the healthfull hu
mors, together with the hur
full; ſecondly, by infecting
the parts with a qualitie a
gainſt nature. For, all pur
gatiue medicines are of ve
nemous qualitie[l]*; and con*
trarie to the nature of ma
their euacuation being n
other thing then a violent
to nature[l]*. Yea, they ha*
plaine poyſon[m]*, & a deſtro*
ing power[n] *in ſome parte*
them. And if it were n
ſo, yet in voyding ſuperfluo
humors, they weaken th
ſpirits, and conſume natur
moiſture (which two are t
very ſubſtãce of life[o]*) whe*

i Meſue. lib 1. intent. 1. cap. 2.
k Gal. ſimplic. lib. 3.
l Auicen. in 4. primi.
m Auerrois 5. collicent Auicen. in 4 prim. & in 3. prim, doct. 2. c. 1.
n. Gal. ſimplic. lib. 4.
o Auicen. in 3. pri. doct. 2. cap. 1.

by they make the body, ſoone olde p, *and in the mean time weake, drie and ſubiect to conſumption* q; *breeding alſo groſſenes and hardnes howſoeuer they bee corrected* r. *Hereupon* Plutarch *affirmeth* s, *that they are ſo farre from purging the body, that they had need themſelues to be purged: and* Avenzoar *vſed to ſay (as* Rabbi Moſes *reporteth* t) *that he neuer gaue purgation, but his hart did ſhake many dayes before. Diuers others alſo haue ſetled their opinions, that it is the beſt phyſick, to take no phyſicke at all.*

p Meſ. lib. 1, intent, 2, ſum, 1, cap. 1, can, 2, q Raſſi, lib, 4. ad Almanſoren, cap, 25, r Auenzoar lib, 1. Teiſ. tract, 2, c, 8. s lib. περὶ ὑγιείας.

t lib. de regim, vitæ. cap, 49.

If then for ſo ſhort, ſo vn-
certaine a bodily health, wee
can conquere our patience, to
ſwallow down theſe horrible,
both loathſome and daunge-
rous drugs, which (as Cel-
ſus ſaith[u] *) doe often not*
u Lib. 2. cap. 13. *helpe the ſicke, and alwayes*
hurt thoſe that are ſounde;
in ſo much as the vſing of
theſe helpes to lengthen our
life, is many times a meanes
to haſten our death; ſhall wee
18 *be ſo nice, or rather negligẽt,*
that our courage cãnot clime
ouer a few difficulties, in me-
ditating vpon thoſe thinges
which will be an occaſion, ſo
ſurely, ſo ſafely, both to purge

and preſerue our ſoules from ſinne?

Let vs ſummon the ſobrietie of our ſences before our owne iudgement; and that which ſaying cannot, let ſeeing perſwade. Doe we know what theſe termes, Death, Iudgement, Hell *doe import? Or whome they doe concerne? or how neere they are vnto our neckes? Doe we take them for the fables of Poets, and not for the Oracles of Gods owne mouth? is not the condition of man cõmon, in the firſt with beaſts, in the other two with diuels? are wee not euery houre in*

daunger, and will wee neuer bee in doubt to ſtep into them?

What? muſt wee bee entreated (like mad men) to bee good vnto our ſelues? Had wee rather feele theſe tormentes then feare them? Rather endure them for euer, then for a ſhort time thinke of them? Where then is our iudgement becom? where are our right wits? Or where, at leaſt, is our ſelfe loue? which alwaies prieth after profite, and is ſo carefull to auoide both loſſe & harm? are wee tranſformed into brute beaſtes, that wee pro-

iect no further then for the preſēt? That al forſight hath either forſakē vs, or is ſo free from feare, that wee will not caſt our eies a litle before vs? & in opportunity of aboundance ſtore our ſelues againſt aſſurance of need?

O blinder thē beetels! The marchāt refuſeth no aduenture, for hope of gain; the hunter ſhrinketh at no weather, for loue of game; the ſouldier declineth no dāger for deſire either of glory or ſpoile; and ſhal we frame to our ſelus eyther an eaſe in not vnderſtā-ding, or an idlenes in not vſing thoſe things, which wilbe

meansto vs, not only to auoid intollerable & endles pains, but to attain both immeaſurable and immortall glorie, pleaſure and gaine? ſhall wee eyther not ſtriue, becauſe wee are content, or be content becauſe wee will not ſtriue? For, if wee take herein the true meaſure of our mindes, we ſhall finde greater reaſon to confeſſe our ſloath, then to complaine of our weakeneſſe; and theſe exerciſes would bee eaſie enough, if our endeauors were aunſwerable to our power. Therfore, ſeeing Chriſt hath pronounced this terrible ſen

tence:

tence: Cast the slothfull seruant into vtter darkenesse, *shall wee still remaine idle and secure? Shall wee with* Salomon *sluggarde,* Put our handes into our bolome [a], *& pretend,* There is a Lion in the way [b], *wee dare not go forth? It is colde, it is vneasie to labour, and therefore wee can* Neither cleanse nor enclose our vineyeard [c]? *our passions are strong, our bodies weake; many dare not, most wil not, few do commit them to the encounter? Nay, if God commaund it, if reason direct it, we must doe it:*

Mat. 25.

a Pro. 19. 24.

b Pro. 20. 13.

c Pro. 24.

for

21 *for to ſay,* We cannot, *i*
childiſh and, wee will not
peeuiſh.

d Luk. 16 *If the rich glutton & poore*
Lazarus[d], *were again in life*
what would they not (think
we) either do, or not do? wha
action would ſeeme too grea
vnto them? what abſtinenc
too grieuous? who is ſo migh
ty whom they would eyther
enuie or feare? who is ſo mi
ſerable, whome they would
diſdaine or neglect? wha
hardneſſe, what hazarde
would they refuſe? the one t
auoid, the other to recouer
the place wherein they are

22 *Surely, two great wonders ar*

ſpre

ored ouer the world; one, that in regard, both of the doctrine & life of Christ, so many mẽ do not yet belieue him: another, that of those which doe belieue in him, so many dare aduenture to offẽd him: the first, that there should be such want of faith, the second that there shoulde bee such coldnesse of care: & if with those, wee do not belieue the heauy horrors, which God will heape vpon the wicked, both at & after the time of their death, wee are no faithful Christians; if with these we belieue them, & wil not prouide to preuẽt thẽ, we are no

reaso-

reasonable men.

But, if no reasons can stir vppe our reason, with the holy and happy Apostles, to e Mat. 19. 27. leaue alle, *both pleasures & aduantages, to follow Christ, and by forcible entrie, by a maine and manly breach through all difficulties, to settle our soules in the* 23 *cogitatiõ of these last things then the last remedie one remaineth. By often exercise to acquaint our nature, and draw it into some familiarity with them: & as one that maketh a fier of greene wood not to be with blowing tired vntill our deuotion be set on*

flame

ame. For the habite of ver-
es doe grow and encreaſe
ith the exerciſe of their
ctes; and thoſe that do en-
eauour, God will helpe by
lightning their vnder-
anding; which the more it
erceth into the reaſons
hich induce vs to the loue
nd ſeruice of God, the
ore it doth enflame vs in
e ſame. And as Moſes,
often talking with God,
ada glorious gliſtering ſet
ppon his countenance f, ſo
our often frequenting con-
nference with God, in
rayer, which is our talking
o him: in meditating v-

24

25

f Exod. 34.35.

pon his precepts, his p
miſes, & his threates, wh
is his talking to vs:
ſhall finde in our ſou
though not ſodainely, ye
time, a moſt heauen
26 change. For the heart
a ſinner, is like to troub
water, which cannot ſoda
ly be cleared, but with le
ſure, and by degrees: a
ſome time muſt neceſſar
ly be required, to beate ba
thoſe abuſes, whereto w
haue beene a long time e
ured.

And although at the fi
theſe exerciſes ſhall ſeem
vnſauory vnto vs, and w

ſha

ll feele in our ſelues very
ch either dulnes or reſi-
nce: becauſe the Diuell,
ho ſeemed to lie quiet, whi-
by often abuſes hee made 27
tame to bee willingly a-
ed) when we offer to ex-
him, will neither eaſi-
or ſodainly looſe his hold:
(as did the dumbe and
ſe ſpirite which Chriſt
forth g) *hee will crie* g Mar. 9.
, hee will miſerably toſſe
teare the poore ſoule,
fore hee will departe.
hereuppon the Wiſeman
ide; When wee enter
to the ſeruice of God,
ee muſt arme our
ſoules

ſoules againſt many tem-
p:ſtes of temptation [h].
h. Eccl. 2. 1. *Yet, by our perſiſtance, and the aſſiſtance of God, who is more ſtrong and liberal then wee can eyther aske or vnderſtand, they will in ſhort time ſeeme vnto vs verie eaſie and pleaſant; and in the meane ſeaſon, not only maintaine, but encreaſe our ſtrength, for continuance in that happy courſe.*

28 *For, as one that is eyther weary or weake, recouereth ſtrength by taking his food although hee eateth many times, without eyther appetite or taſte: ſo meditation*

and

nd prayer, which giue both well and flame vnto de-otion, doe encreaſe in vs me ſpirituall ſtrength, e-en when they yeelde little piritual ſolace.

And as for the plea-ures of the worlde, wee all in little ſpace eſteeme he ſweeteneſſe of them to bee ſwiniſhe, that wee ſhall ash our ſelues for beeing eceiued by them, much ore then for ſo deceyuing s. For ſpirituall plea-ures doe not onelie farre xceede, but altogether rowne the pleaſures of e bodie, and make them

if

if not diſtaſtefull, yet contemptible vnto vs; and that eſpecially for three reſpects.

THE

THE
Second parte of of the Aduertiſement *concerning the pleaſure of a vertuous* Life.

1 *THe firſt cauſe wherefore ſpirituall pleaſures exceede the pleaſures of the body.*
2 *The ſecond cauſe,*
3 *The third cauſe.*
4 *Corporall pleaſures neuer deſired, but vpon ignorance of thoſe that are ſpirituall.*

5 *Bodily*

5 Bodily pleasures worke painefull effects.
6 The pleasure of the wicked is but onely in shew
7 The inward terrors of the wicked
8 The scourge of conscience which afflicteth the wicked.
9 The testimony of a good conscience is a pleasure to the godly.
10 The confidence, the hope, the ioy, the strength of the godly.
11 The hope of the wicked.
12 The godly and the wicked how differently they are inwardly affected.
13 The wicked are tossed with tempestuous affections.
14 The affections of the wicked are violent and peremptory.
15 The affections of the wicked are insatiable
16 The affections of the wicked are contrary.
17 The affections of the godly are peaceable and calme.
18 The liberty which the godly enioy.

19 *The ſlauery of Sinners.*
20 *The dominion which the godly hold.*
21 *Wherefore a vertuous life doth ſeeme diſtaſtfull.*
22 *The force of ſpirituall pleaſure.*
23 *How largely God communnicateth his grace to his ſeruants,*
24 *The loue of God what force it hath to extinquiſh paine.*
25 *Grace maketh the yoak of Chriſt eaſie.*
29 *Loue keepeth the commaundementes.*
27 *Spirituall pleaſure from whence it doth proceede.*
28 *Grace cauſeth a cleare light of Vnderſtanding.*
29 *The wicked loue and labour in darkeneſſe.*
30 *Loue cauſeth alacrity.*
31 *Heauenly conſolation and ſolace from whence it doth proceede.*
32 *Spirituall pleaſure is neuer ioyned with the pleaſures of this world.*
33 *God is not loued enough if he be not*

not loued alone.

34 A true token of our furtherance in the grace and loue of God.

1 FIrst, in regarde of the cause; in that they proceede, not from nature, but from grace; being one of the chiefest workings of the holie
Ia.1.4.18. ghost who thereupõ is called a comforter. And, because effects are alwayes answerable to their cause, the ioye which this comforter doeth worke, must needs be vnspeakable.

2 Secondly, in regard of the obiect: for that these pleasures are not of creatures, which

are particular and finite affecting onely some one sense; but of the Lord & creator of all thinges; who, being an vniuersall and infinite good, is sufficient also to stirre vp, both an vniuersal and infinite delight. For, pleasure being nothing else, but the attayning of some good, the mouing whereto is by desire; which hauing attained the end, it doth rest and reioice: It followeth that the delight is alwayes answerable to the degree of goodnes which is attained And therefore, seeing God is the highest good, the last end and perfection of

the ſoule, in whome onelie
conſiſteth both the felicitie
and ſaciety thereof; it follow-
eth again, that the enioying
of him is the tearm of all de-
ſire; that the enioying of all
creatures is nothing ſo neere
the ioy of enioying God, as
the light of all the ſtarres is
cõparable to the light of the
ſunne; that as al creatures do
not ſatisfie when he is away,
ſo nothing elſe delighteth
when he is preſent. And al-
though the perfection of this
pleaſure bee in heauen, yet
God giueth ſuch a taſte ther-
of many times in this life,
that it ſpreadeth from the

ſoule

ſoule into euery parte of the body, according as the Prophet Dauid *ſaid*; My heart and my fleſh reioyce in God. Pſa. 84.

Thirdly, in regard of the ſubiect; becauſe they are more proper to the nature of man, and more agreeable to his vnderſtanding and will; which, how much more noble they are then his other powers, ſo much more capable are they of greater pleaſure. 3

For, as wee conſiſt of two contrary ſubſtances, the ſoule and the body; ſo are we capable of two contrary and in-

compatible pleaſures, the ſpirituall & the fleſhlie. And ſo farre as doth the ſubſtance, ſo farre doth the pleaſure of the ſoule, exceed that which is of the body. Which being but a painted pleaſure, is neuer deſired, neuer regarded, but of thoſe who are ignorãt of the true pleaſure of the ſoule. Euen as men through ignorance of the natural either vertue or beauty of precious ſtones, doo ſometimes better, often equally eſteeme of counterfeite. But, if wee would make our iudgement maiſter ouer our opinion, & accuſtome our ſelues to the

4

true taſte of ſpirituall pleaſure, we ſhould in ſhort time contemn as falſe & at length abhor as filthy, the ſeeming pleaſures of the fleſh: much more then a man would contemne to taſte of honey, by enduring the ſting of manie Bees; or abhor to haue a loth ſome itch, notwithſtanding it preſenteth vnto him, ſome delight in clawing. For theſe pleaſures, howſoeuer they are ſuperficially ſugered ouer, to content our fantaſie; which is of power, not onelie to darken reaſon, but to deceiue ſenſe; yet the maine mixture of them is a glutty

griefe vnto the conſcience: and by making ſome offer of ſenſuall delight, they worke both paineful and poyſonous effects.

But they that enioy theſe pleaſures do laugh, (you will ſay) and ſhew all the tokens of a minde, both merry and ſecure. I heare you well. But, euery fowle that hath a ſeemly feather, hath not ſweete
6 fleſh: nor euery tree that beareth a goodly leafe, beareth good fruit: glaſſe giueth a clearer ſound then ſiluer: many thinges gliſter beſides golde: a gorgeous cheſt is not alwaies the ſigne

of a

of a rich treasure: nor a faire die, of a fine threede: nor a costly scabbard, of a sure blade: nor a merry countenance of a mind, either pleasantly disposed, or set at quiet. We see that some men will laugh at the beating of their heades against the wals. Yea, but then they are mad, you will say: Yea, but not so dangerously mad, as they that will smoothlie smile at the satisfying of their owne sinnefull desires; which doe not only hurt, but destroy; not the body onely, but also the soule. And if they be not mad, or (which is worse) of a stu-

pid and benummed soule; hauing lost, both the spirituall light of grace, and the naturall right of reason, retaining onely the sensuall light of their affections, common with brute beastes: their laughter is accompanied with such a sharpe sting of conscience, (the eternall iustice making them executioners of their own faulties) that all their mirth is, but the painted face of Iezabel, euen an outside onely of pleasure. Christ saith, they haue a worm [d] which alwaies gripeth and gnaweth their consciences: God hath threat-

7
d Mark. 9.

ned

ned, that hee will giue vnto them a trembling heart; *and that* feare ſhall kill them in their Chamber: *the wiſe mā affirmeth*[e], *that all wickednes is ful of feare, giuing teſtimonie of damnation againſt it ſelfe. And* Iob *likewiſe ſaith of the wicked*[f]: That hee ſorroweth all the dayes of his life, as it were a woman with childe: a fearefull ſound is euer in his eares: and although hee bee in time of peace, the ſword is alwaies before his eies. When he ſitteth down to eate, he remembreth that

Deut. 28. 65. cut. 32. 25.

e Sap. 5.

f Iob. 15.

the day of darkeneſſe is readie at his hand: tribulation terrifieth him, and anguiſh enuironeth him, euen as a King is enuironed with ſouldiers, when he goeth to battell

This is the ſweete muſicke, which the conſcience of the wicked continually maketh vpon their own hart ſtrings; being a beginning in this life, of their full tormentes in the flames of hell; & the leaues here, of the trees which there ſhall tumble vpon their neckes. All things which they ſee, they ſuſpect: they coniecture, not onelie

pro

probable, but possible perils; yea, such as all ordinarie meanes can hardly conspire: their thoughts alwaies beating vpon those thinges, which in common sence do seeme to carrie a dreadfull shew. They may bee free from present daunger, but thinke themselues free from danger they cannot; and are as sodainelie dismaied at the noise of a leafe, as if it were a clappe of thunder. They suppose that euery man who commeth towardes them, commeth against them: if men talke secretly together, they suppose it is of their de-

meanor:

meanour: if any ſin bee generally reproued, they ſurmiſe that onely they were noted; and the leſſe they do perceiue, the more alwaies do they cõceiue. Before them is daunger, behinde doubte, vpon one ſide ſhame, vpon the other feare, ſuſpitiõ, anguiſh, horrour, dread, doth holde their guilty ſoule continually in Alarme. Thus they diſcouer themſelues, though no man know them: they condemne themſelues though no man accuſe them: they torment themſelues, though no man touch them. And this ſcourge of conſcience,

they

they can no more put from them, then they can put away their owne thoughtes; they are no more able to runne from it, then they are able to runne from themselues: it will follow them, it will persecute them euen downe into hell.

But the vertuous haue no such butchery of thoughts within them: for they haue also the testimonie of a good conscience, which Saint Paul *calleth*, his glorie g; *and* Salomon, a continuall Feast h. *And this alwayes, eyther causeth, or is accompanied; first, with*

9

g 2. Cor. 1. 12.

h Pro. 15. 15.

present

10

preſent confidence, according to that which Salomon *affirmeth*: The iuſt is as confident as a Lion [i]. *Secondly, with moſt high hopes; hauing full aſſurance, that in all their anguiſhes & neceſſities, their prayers haue good acceptance with God. And this is vnto them, both a ſweete ſolace, according to that which the Apoſtle ſaith* [k]: Wee reioyce in our tribulation, through our hope, which maketh vs not aſhamed: *and alſo a ſure ſtrength, to ſuſtaine them in all the aduerſities and obliques of this life; &*

i Pro. 28.

k Rom. 5

(a

as an armour of proofe) to breake al the blowes, which the world or the diuell can faſten vpon them: emboldening them to ſay with the Prophet [l]; My hope is in God, I wil not feare what fleſh can doe vnto mee: *And with* Iob [m]: Althogh he kill mee, yet wil I truſt in him.

l. pſal. 58.

m Iob. 18

To the contrary, the preſent eſtate of the wicked, is to feare, VVhen there is no cauſe of feare [n]: *and to flie,* when no man follow them [o]: *and as for their hope,* [p] it ſhall periſh, *being no better then* chaffe;

II

n pſ. 55. 6

o Pro. 18 11.

p Pro. 10

q Sap. 5.
r Eſa 28.
s Iob. 8.
t Pro. 11.

a bubble, ſmoake [q], a lie [r], *Yea* furie [s]: *yea*, a verie abhomination of their ſoule [t]. *The reaſon hereof is double: Firſt, becauſe (whatſoeuer they pretende) they ſettle their hope in worldly meanes, and not in God: Whereupon* Salomon *ſaith* [u], When the vngodly man dieth, his hope is gone, the confidence of his riches ſhall periſh. *Secondly, becauſe although they did truſt in God, yet liuing as they doe, looſelie, licentiouſlie, it is in vaine, and rather to be called preſumption then hope.*

u Pro. 11. 10.

Here-

Hereupon it followeth, that as two men, trauelling together towardes their Countrie, the one to bee aduanced for his seruice, the other to be executed for his offences; are accordingly affected by the way (whatsoeuer countenance they carrie) as they expect entertainment at their iourneyes end: euen so is it betweene the vertuous and the wicked. The one performeth his passage with great alacritie, being carried vpon the two winges of hope and desire; the other goeth on with a heauie hart, being as vnwilling to proceede, as

he is vnable to ſtay. The one cannot thinke vpon death, but with great ioy, as being to him the dore to heauen; the other cannot remember it, but with extream terror, as being to him the gate of hell. To the one Chriſt, hath ſaid, VVhatſoeuer you ſhall aske the Father in my name he will giue it you: *To the other, God, by the Prophet* Eſay; When you reach foorth your hands, I will turne away my eies, when you pray, I will not heare you.

Eſay 1.

And, although neither all the wicked, nor alwaies

ny do feele these cruell gripes of conscience, yet are their mindes violently tossed with another tempest. For, being destitute of grace, which only is of force to curbe and controule inordinate appetites, they are vnder the full rule of their vnrestfull and vnrestrained affections. Which are, the vnfruitfull thorns, which choake the good seedes both of reason and grace; the corrupters of iudgement, the seducers of will; the betrayers of vertue, the flatterers of vice; the vnderminers of courage, the slaues to weakenesse; the infection of youth,

the madneſſe of age; the curſe of life, the reproach of death. And as a ſhippe in the middeſt of a ſtorme, is beaten on euery ſide with windes and waues, and dangerouſly driuen, not by direction of the maſter, but by the furie of the tempeſt: ſo in the ordinarie agitations of the wicked, reaſon, which is the Pilote, can beare no rule; but affection, which is the ſtorme, doth forceably both toſſe & driue them: not onely diſturbing their preſent quiet, but keeping them alwaies vnaſſured. Hereupon the Prophet Eſay *ſaith* w *: there*

w Eſa. 58

is no peace to the wicked: *and againe* x. The wicked haue no rest, but are like the raging Sea; whose waters foame with mire and grauell.

x Esay. 57

The causes hereof are three. The first is, for that the affections which they follow, neuer acquainted with mediocritie, are violent and peremptorie, vnable to endure, eyther denial, or else delay: continually crying, as Rachel *did vnto* Iacob y: Giue mee children, or else I die. *The second is, for that they are like vnto death, neuer satisfied;*

14

y Gen. 30

15

not

not onely following the sway of desires already formed, without end, but framing new desires, without number. They affect a thousand thinges which cannot be effected, and yet miserably afflict the soule, because they are wanting. And of all thinges that they do obtaine, the pleasure doth forthwith eyther vanish or cloy; they do no more satisfie the appetite, then salt water quencheth thirst. For as a fire, the more fuell is cast into it, the more thereby it groweth able to consume; so the more meanes that are applied t

satisf

satisfie these affections, the more do they, not only desire, but importune, either increase or at the least change. The thirde cause, is, for that they are one contrarie to another; whereby are rayſed most cruell combates within the ſoule, with a farre greater distraction of desires, thē was of languages at the confusion of Babel z. *The minde being swayed, as euery wind of passion doth puffe. As, lust and pride desire to spend; auarice to spare; enuie to detract; feare or fauour, to extoll; ambition, to aduenture; suspition to hold back; wrath*

16

z Gen. 11

sweet-

sweeteneth reuenge with delight; deceit cloaketh it with dissimulation. And generally, so many as they are, so many different desires do they kindle; all ioined together only in wickednesse: according to that which the Prophet said 6: I haue seene iniquity and strife in the Citty. Iniquity, *for that all are both vnmeasurable and vniust:* strife, *for that one of them is contrary to another.*

6 Psal. 55

17 *But the godly do enioy a heauenly peace and tranquillitie in their passions; according to that salutation*

which

which Christ *both vsed* [a], *& taught* [b] *to his disciples*; Peace be vnto you: *& according as the princely Prophet said* [c]; There is great peace to them that loue thy law. *For, they trouble not themselues with cares; the sad burthen, the consuming canker of this life: they hunt not after frothy praise: they are couetous onely to lay vppe treasure in heauen* [d]: *their highest ambition is to maintaine themselues vpright in goodnes: their pleasure is to despise pleasures: their mindes are not racked either with feare, or desire:*

a Luk. 24 36.
b Luk. 10 5.
c Psa. 119
d Mat. 6.

all their calme thoughts are vtterly vnable to maintain within them any ſtiffe ſtriſe. And therefore they holde a firme and ſtable peace; firſt, with all men, euen as the

Pſal. 119. *Prophet* Dauid *ſaid:* I am at peace with them that hated peace. *Secondly, with God; according to that which*

Rom 5.1. *S.* Paul *ſaieth:* being iuſtified by faith wee haue peace towards god. *thirdly, with themſelues; becauſe, hauing grace to gouern their deſires, and reſigning their wils into the handes of God, they are not moleſted with thoſe combats and encoun-*

ter;

ters, which others doe endure, by reason of the contraries whereof they do consist, Namely, the outwarde man, and the inwarde man; the spirite and the flesh; reason and appetite. And hereof do ensue two notable effects.

One is, the inestimable treasure of liberty, whereof Christ *said*[e]: If yee abide in my worde, then are yee my Disciples, and shall know the truth, and the truth shall make you free: *And likewise the Apostle*[f], Where the spirite of the Lord is, there is li-

18

e Io 8.

f 2 Cor. 3

bertie. *And this conſiſteth in freeing of reaſon, which is the diuine parte of the ſoule, from the tyranny of affections, which are the ſenſuall & brutiſh part thereof: where-*
19 *to notwithſtanding, the wicked are more baſely bound, then euer was ſlaue to the moſt mercileſſe tyrant. For they doe not ſticke, nor ſtay at any daunger: they ſpare, neither paines nor expences, whether of treaſure, or of much more precious time, to ſatisfie that which they commaund: they are ready to aduenture their life & their ſoule, for euery falſe*

delight,

delight, for euery ſmal point of honour and eſtimation which they deſire. They neyther act, nor talk, nor think, nor once dreame of any other thing then of this ſeruice. Hereupon Saint Peter *calleth them,* Bondeſlaues of corruption g: & Chriſt, ſlaues to ſinne h. *The reaſon is, becauſe* a man is a ſlaue to that whereof hee is ouercome i. *Wherevppon it followeth, that wee are ſeruantes to ſo many Lordes, as we are ouerruled by affections, as wee doe commit ſinnes.*

g 2. Pet. 2
h Iob. 8
i 2 Pet. 2.

20

Another effect is, the dominion ouer thoſe affections,
k Luk. 17. *which* Chriſt *calleth* k, a kingdome within vs: *&*
Saint Iohn, a victory l: *being a farre greater conqueſt, then* Alexander *the*
l. 1. Ioh. 11. Col. 15. *Great was able to atchieue. For he, hauing ſubdued the ſtrongeſt part of the worlde, was beaten downe with the power of his owne paſſions: but the godly, hauing conquered theſe his conquerers, do not onely maintain themſelues in free condition, but retaine theſe rebels in ſuch obedience, that their ſeruice is a greate furtherance vnto*

them

them in the seruice of God. As anger is a meanes to inflame Zeale; haughtinesse, to despise the world shamefastnes & feare, to abstain from sinne: ioy to prayse God: sadnesse to repent: hatred, to pursue vice: loue to ensue vertue: and in like maner the rest: so long as they are kept in order of obedience, so long are they, alwaies seruiceable, and sometimes necessary in vertuous atchiuements.

Herevpon Saint Paul *saide:* I tame my body, and bring it into subiection: lest whiles I preach 1. Cor. 9.

others, I my ſelfe becom a caſt away. *For, as diuers beaſtes, being wild are dangerous, but made tame, doe become profitable for many vſes: ſo our paſſions, which in their rebellious rage are hurtfull vnto vs, being ſubdued & moderated, are ſingular helpes in the exerciſe of vertue.*

21 *Now ſince it is by rebellion of our affections, that a vertuous and religious life, doth ſeeme diſtaſtefull vnto vs: it followeth, that theſe affections being ſubdued, the ſoule ſhall obtaine a free and full delight in all the actions*

of

of such a life. And this pleasure of the soule, is of force to darken and to dull the senses of the body, against all worldly respectes; as well in not receiuing pleasure, as also in not perceiuing pain. For the first, Saint Paul saide, that he esteemed all thinges dunge in regarde of Christ [n]. For the seconde, the Apostles reioyced, because they were accounted worthy, not onely to bee scourged, but with despite and shame to bee scourged, for professing Christ [o]. This also made the stones seeme sweete vnto Stephen [p]: 22

n Phil. 3.

o Act. 5.

p Act. 7

the ſworde, fire, wilde beaſtes, and all other cruelties ioyned with ouglie infamie, not onely tollerable, but delightfull to the reſidue of the bleſſed Martyrs; whoſe noble courage (like the Sun) did ſhewe greateſt countenance in loweſt ſtate: who, with a braue behauiour in contempt of death, gaue a grace to the greateſt miſeries that the greateſt tyrannie could execute or inuent. Being aſſured, that it was God who gaue them this bitter potion to be drunke off, as a healthfull medicine; and that tribulation is like to a

file, which, the more ſharpe it is, the better doth it purge and cleanſe the ſoule.

One cauſe hereof is, (beſides the former) the apparant ſupplie of grace, which God, euen in the middeſt of miſeries, by a more felt then ſeene manner, diſtilleth into the ſoules of his ſeruants; to encourage and enable them in their perſeuerance. For, as his grace is great towardes all, ſo doth hee communicate the ſame moſt familiarly, with thoſe that are his; and doth as priuately reioyce with ſuch as ſerue him as though hee had none 23

other

other but them to ſerue. Neither is hee at any time ſoe neere & preſent with them, as in their tribulations, although the contrary doth appeare: whereupon S. Bernard *ſaid:* Giue mee tribulation, O Lord, that thou maieſt bee alwayes with me. *This grace is a participation of the diuine nature; that is, of the goodneſſe, purity, and nobilitie of God: which is (like* Samſons *haire) not onely an ornament to the ſoule, whereby it is ſo amiable in the ſight of God that hee taketh it for his daughter, and for his*

Spouſe;

Spouse; but also a strength, by meanes of the vertues which attend vpon it: whereby the soule is enabled to encounter and ouercome, not onely calamities, but sinnes and the Diuelles. In regarde of the first, Ezechiel tearmeth the soule that is possessed by grace, A new spirite q. In regarde of the second, the Apostle said, that he had, not onely will, but Power to do all things r.

Another cause is, the loue which is setled in them towardes God; which loue Saint Paul calleth, the Fulnesse of the Law t: and is

q Ezec. 11 19.

r Phil. 4. 30.

t Rom. 13

so

ſo predominãt a paſſion, that it maketh the greateſt difficulties ſeeme eaſie, and the moſt daungerous attemptes, moſt delightfull. For, as Suger is not onely ſweete in it ſelfe, but ſweeteneth other things wherewith it is mixed; ſo loue is not onely in it ſelfe delightfull, but maketh all the waies of God, both light and delightfull; light to beare, and delightfull to embrace: bearing the eyes ſo faſt fixed vpõ that which is loued, that when it vnderſtandeth tribulations to be the meanes wherby it is attained, tribulations are plea-

ſant; not as tribulations, but as the meanes to attaine that which it deſireth. Therfore he that loueth, eyther laboureth not, or delighteth to labour; euen as the hunter taketh pleaſure in his toyle; and as Iacob *thought ſeuen yeeres ſeruice to be ſhort, for the loue he beare to* Rachel; *and as a woman ſcarſe feeleth the paines of her trauaile, when ſhe conſidereth that it is the onelie way to attaine her deſire.* Giue mee one that loueth, *ſaith* Saint Auguſtine [u], And hee ſhall feele what I ſay: but if

[u] Tract. 27. in Io.

I ſpeake to a cold Chriſtian, he cannot vnderſtand mee.

25 *In regard of this ſupplie of grace*, Chriſt *ſaith*: My yoake is eaſie, and my burthē light 7. *Saint* Iohn *alſo ſaith*, His commandementes are not grieuous °. *Becauſe that which to nature is heauy and hard, is made both light and eaſie by grace. Likewiſe God incerageth vs by Saint* Paule y; My grace is ſufficient for thee. *And by the Prophet* Eſay z; Feare not for I am with thee, melt not as wax, for I am thy God

7 Mat. 11.

° 1. Io. 5.

y 2 Cor. 12

z Eſa. 4. 8

to

to strengthen thee, to assist thee, & to keepe thee with the right hand of my righteousnesse.

In regarde of this loue, *Christ saide*, Hee that loueth me kepeth my commandements 2, *And saint* Iohn *writeth thus*; This is the loue of God, when we keepe his commaundements a. *In regarde of both, the Apostle saith* b: I am filled with cõfort, I abound in ioy, in al our tribulations. *Likewise the prophet Dauid* c: The voice of ioy and health is in the Tabernacle of the iust. *And again with words neerer admiratiõ*

26

2 Io. 15.

27.

a Io. 15.

b 1. Cor. 7.

c Ps. 118.

d Ps. 119. *mirtion then liking* d I haue taken greater pleasure in the waies of thy commandements, then in all maner of riches.

28. *Of this grace ensueth a most cleare light of vnderstanding, called the wisedom of Saints* e: *wherby the spirituall mā* iudgeth all things

e pro. 9.

f 1. Cro. 2 f: *being made thereby, most wise in discerning what is best, and most iust in performing what he doth discern. This is that spirit which Christ promised to his Disciples, when he said*; the holy spirit which the father

Io. 14, 26 will send in my name, hee

will teach you all things. *This is that light of men* g; *that writing in the heart* h; *that immediate instruction* i; *which God assuredly promised, and the Prophet* Dauid *did most earnestly desire* k, *whereof hee meant alsoe when he saide*; The Lord is my light and my saluation, *And againe*, Thou shalt shew mee the path of life l. *And againe*, Thou shalt make mee to vnderstand wisedome secretly m. *But the want of this light of vnderstanding vnto the wicked, must needes (according to the nature of darkneſſe*

g Io. 1.
h Ier. 31.
i Esa. 54.
k psa. 118
l psal. 16.
m Psa. 51

neſſe) make the whole paſſage of their life, exceeding-
ly both labourſome, & loath-
ſome; according as the Pro-
phet ſaith in their perſon:
Wee haue groped af-
ter the walles, like blind
men we haue ſtumbled at
mid-day euen as it it had
n Eſa. bin in darkenes[n]. *And*
the wiſemen ſpeaketh of their
o Sap. 5. *complaint in hell*[o]: The
light of righteouſnes, the
ſonne of vnderſtanding
hath not ſhined vnto vs.
And this difference betwen
the godly and the wicked
was ſhadowed in figure when
Exod. 10. *among the children of* Iſra-

ther was light, but among the Ægyptians *was palpable darkenes. From this ue proceedeth a notable alacritie, both in beginning and ursuing, ioyned also with integritie, and perseuerance, which four points the Prophet* Dauid *speakeeh thus in rder:* 1. I made hast and prolonged not [p], 2. I will in the way of thy commandements [q]; 3. with my whole hart [r]: 4. Vnto the end [s]. *Frō both proceedeth a ost heauēly cōsolatiō, known ly to those that feele it, in arisō whereof al the contentments which men conde for in this Worlde,*

30.

p Ps. 119.

q Ibid.
r Ibid.
s Ibid.

31

are

are noe more pleaſant then the torments of hell. For as light proceedeth from the Sunne, and from fire heate, ſo from the preſence of grace ſo not only from the fruition but from the contemplation of that which ſpiritually we loue, a moſt ſweet ſolace inſeparablie doth enſue. And this the Prophet Dauid *calleth,* A gracious deaw [t]: *And* Eſay, A floude of pleaſure [u]: *Which God giueth as a taſt in this life, of the Ocean of ioy which is in heauen. Wherewith the hearts of the godly being wattered, and in (a manner)*

t Pſa. 68.

u Eſ. 29.

Made drunkē 7, *they loose*
all sense of earthly thinges,
as Saint Peter *did vpon a*
short shew of the glorious
presence of Christ P). *and*
neither in desire wish, nor in
hope aspire, nor in imaginatiō
saine in this world any grea-
ter ioy.

But, if we wil drink of these
sweete streams, if we wil feed
in these pure pastures, wee
must endeauour to abandon
the pleasures of this life,
and esteem all worldly things
indifferēt, that our minds
be not transported, eyther
with desire of that which we
haue not, or with delight in

7 psa. 36. & 65.

P Mat. 17. 32

that which we haue. For, as the Arke of God, and the Idoll Dagon, *could not ſtand together vpon one alter* [a]: *as* Iſaacke *and* Iſmael *could not abide together in one houſe* [b]: *ſo cannot Chriſt and the worlde, God and* Mammon *lodge together in one heart* [c]. *The loue of God and of the world are two extreames, more diſtant one from the other, then are the poles of the world; as it is impoſſible for one eye to behold heauen and earth at once, ſo is it for one will to affect both God and the worlde together.*

a 1. Sam. 5.

b Gen. 21

c Mat. 6 Luc. 16

The people of Israel forsooke the fleſh pots of Egypt, before God gaue them Manna from heauen[d]: Thee prodiall Sonne leſte his feeding vpon huskes with ſwine, before his Father killed for him the fat Calfe[e]: & ſurely, if wee will ſubdue our turbulent affections, and drawe them from the delightes of this world, we ſhall ſoon find this ſpirituall pleaſure, not onely to exceede our expectation, but verie farre beyond our hope. For God is not loued enough, if hee be not loued alone. He is iealous, & with exceeding feruour loueth

d Exo. 16

e Luk. 15

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Idoll Dagon, *could*
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and the worlde together

a 1. Sam. 5.

b Gen. 21

c Mat. 6 Luc. 16

The people of Israel forsooke the flesh pots of Egypt, before God gaue them Manna *from heauen*[d]: *Thee prodigall Sonne leste his feeding vpon huskes with swine, before his Father killed for him the fat Calfe*[e]: *& surely, if wee will subdue our turbulent affections, and drawe them from the delightes of this world, we shall soon find this spirituall pleasure, not onely to exceede our expectation, but verie farre beyond our hope. For God is not loued enough, if hee be not loued alone. He is iealous, &* 33 *with exceeding feruour le-*

d Exo. 16

e Luk. 15

ueth our soules; and therefor
will not admit any externa
loues & delights to bee mix
ed with his: like a chast wife
who is iniuriously loued, s
shee bee loued together wit
others.

34 And it is a true token
of our furtherance, in thi
grace of God towardes us,
& in this loue of vs towards
him, when we feele in our
selues, an alacrity and de-
light in heauenly meditati
ons; in prayer, in fasting, in
almes, and in other exercise
of deuotion: with a careles
contempt of the world., an
a longing desire to be wit

God. But, if wee finde in our ſelues, a dulnes to begin, and a wearines to continue in theſe labours of the ſoule, (which as it maketh the paines greater to vs, ſo doth it make the acceptance leſſe to God; who loueth not only a willing, but a cheareful giuer[f]*) thē is it a ſure ſigne,* f.1.Cc.9
that neither Gods fauour is ſo great towardes vs, as wee haue need; nor our duety ſo entire towardes him, as wee haue cauſe.

And therefore it behoueth vs to apply, all our care, all our courage, to blow vp the dying fire of our deuo-

tion: eſpecially both by often renuing, and by long perſeuering in the ſerious conſideration of theſe laſt thinges, vntill wee finde, in our ſelues, ſome feeling of this pure pleaſure. For ſo will theſe and the like exercíſes of the ſoule grow vnto vs, firſt, tollerable, and afterwarde moſt ſweete: and on the other ſide, the pleaſures of the world, will firſt ſeem vain vnto vs, & afterward exceeding vile.

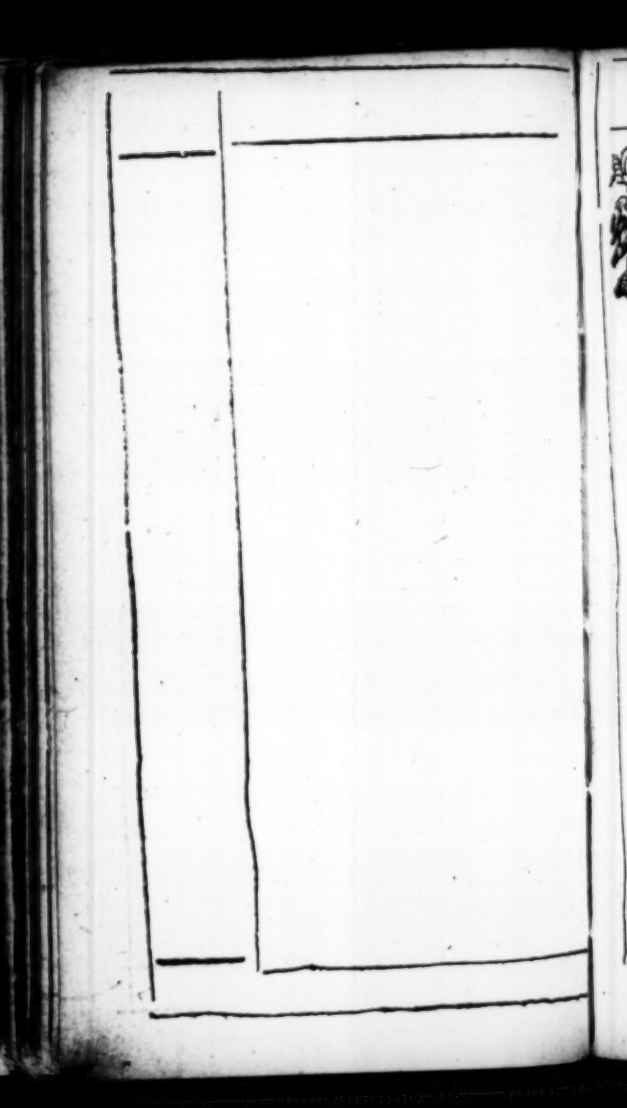
(.˙.)

Hom. Il. α.

Ἐχθρὸς γάρ μοι κεῖνος ὁμῶς
Ἀΐδαο πύλῃσιν.
Ὅστις ἑτέρον μὲν κεύθῃ ἐνὶ
φρεσὶν ἄλλο δὲ εἴπῃ.

Tam grauis ille mihi nigri
quam limina ditis.
Ore aliud qui fert, aliud sub
pectore celat.

As dale of death, so doe
I hate that kind;
Whose tong from thoght,
whose mouth dissent frō
(minde.



THE
Contentes of the first Parte.

§. 1.

THe *guiltinesse of sinne, and the consideration of the time of death, calleth the sinner to call vpon God.*

§. 2.

The Consideration of the howre of death.

§. 3.

The Prayer.

§. 4,

The sinner touched with remorse of his sinnes, and terrified with remembrance of Gods iudgement, flieth vnto Christ

§. 5.

The consideration of the day of iudgement.

§. 6.

The Prayer.

§. 7.

The touch of sinne, and the terrors of hell, do cause the soule lay holde vpon Gods mercy.

§. 8.

The consideration of the paines of hell.

§. 9.

The Prayer.

§. 10.

The consideration of the daunger in deferring repentance,

and of the ioyes of heauen, which thereby are aduentured to bee loſt, awaketh the ſoule out of the ſecuritie & ſleepe of ſinne.

§. 11.

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§. 13.

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§ 14

Another thanksgiuing ioyned with prayer.

§ 15

Another thanksgiuing and Prayer.

§

THE Guiltinesse of Sinne, and the consideration of the time of death *calleth the sinner to* call vpon God.

1 *THe wisedome, dominion, and life of the soule.*
2 *Without God all aboundance is beggery.*
3 *Our Originall sinne.*
4 *Our Regeneration,*
5 *Our actuall sinnes.*
6 *Our preseruation.*
7 *Our Vocation.*
8 *Our falling from God,*

9 The

9 The Soule arreigned within it ſelfe.
10 Sinne is a ſweet poiſon.
11 The renuing of ſinne, cancelleth the pardon granted before.
12 It is better neuer to haue beene conuerted vnto grace, then to be diuerted from the ſame.
13 Knowledge of our loſſe increaſeth the miſery.
14 The terrours of ſinne may bee profitable to vs.
15 What cauſeth the ſight and ſorrow for ſinnes.
16 The art of the Diuell in ſeeking to delay vs
17 The finall arreſt both of the body and of the ſoule.

O Moſt high, moſt holy, moſt mighty, moſt mercifull, moſt good, moſt goodlie, moſt louing,

louing, moſt fearefull, and terrible God; the Creator, the renuer, the maintainer of all thinges: whome to know, is to be wiſe; whom
1 to ſerue, is to raigne; whom to loue, is the life and happineſſe of the ſoule: beehold, I poore wretch, to thee, who art both rich, & liberall; I miſerable, to thee, who art both pittifull and plentiful, doe draw neere. Behold, a hunger-ſtarued begger knocketh at thy doore; open vnto mee, O honourable houſeholder, without whome all aboundance is beggerie; open I ſay, thy mercies to my miſeries; and although I
2 am not worthy to ſit at

thy

thy feaſt with thy ſonnes, yet with the baſeſt of thy ſeruantes, let mee bee refreſhed with ſome broken pieces that are taken from thy table.

Thou haſt commaunded vs, (O gracious God) to come, to knocke, to cal vnto thee: whereupon thou haſt promiſed vs, ſo to find thee, as both to enter into thee, and to entertain thee. O merciſull Ieſu, I here arreſt thy gracious promiſe; beholde now, my ſighing doth ſeeke thee, my teares crie vnto thee, and the groanes of my pained ſoule doe knocke at the gate of thy mercies. Behold, Lord, I entend, I contend to doe

thy will; performe thou, I beseech thee, thy worde. Reueale that which thou hast mee to seeke; admit me whome thou hast inuited; giue me that whereto thou hast giuen me, both power to aske, and promise to obtaine.

3 And first (O Lord) I acknowledge against my self, that I was conceiued in iniquity, and borne in miserie; but thou of thy free loue diddest, cleanse me,

4 thou diddest sanctifie mee, thou diddest through faith on my parte, and mercy on thine, betroath thy selfe vnto me.

5 Yet, I vnmindfull of so great goodnes, haue since,

with

with many a foule facte, diſtained my ſelfe, and diſhonoured thee, not dreading thy diſpleaſure, whoſe wrath maketh the Diuels to quake. I was borne in neceſſarie, but I plunged my ſelfe in voluntary ſins; I made no conſcience in offending thee, and feared not to forget thy law.

Notwithſtanding thou, 6
according to thy wonted mercies, diddeſt not baniſh mee from thy protection; but, as though I had dayly and duely obſerued thy will, thou diddeſt bountifully heape thy benefites vppon mee; ſo much vndeſerued of mee, as not deſired.

When I ſinned againſt thee, the Diuel was ready to haue made a pray of me; I was content, I was deſirous to haue periſhed with him: but thou (O Lorde) diddeſt driue backe him, and draw backe mee; not onely without either my requeſt or knowledge, but very much againſt my mind.

When I was in danger of death, both by ſickneſs, and caſualties, and my ſoule was ſo rocked a ſleepe in ſecurity of ſinne, ſo burdened with the weight of wicked actions, that it muſt needes haue ſunke downe into hell; thy grace ſtoode by me, thy power did pre-

ſerue, both my body from death, and my ſoule from damnation.

I did offēd thee, but thou diddeſt defend me; I did deſerue death, but thou dideſt preſerue life; I did not regard thee, when thou diddeſt ſafely gard mee. I (like a wretch eyther ſenſeleſſe or deſperate; that, not knowing, this, not caring in what courſe I was caried) did forſake thee, and flie vnto mine enemie; I did long, I did labour, to caſt my ſoule into his pittileſſe power; to haue ſtood at the mercy of his moſt damnable malice. But thou wert alwaies with mee, as with *Iacob*, when he ſaid; *ſurely* Ge. 28. 16

God

God was in this place and I was not aware of it. Thy care did keepe me, whileſt I, buſied in vaine things, neuer marked ſo much; thy loue did ſeeke, with very greate & gracious fauours, to win me vnto thee.

But as one that is ſick of a ſleepy diſeaſe, cannot bee awaked but by pinching; ſo out of this lethargy of ſinne, my ſleepy ſoule, (neither vnworthy nor vnwilling to haue periſhed) could not bee called to it-ſelf, but by ſome ſharp and ſenſible accident.

Hereupon thou beganneſt to runne with mee a more rugged race, laying many kind croſſes vpon me

not only to bend my vnwilling but to breake my wilful mind, and to make it appliable to thy pleasure. Thou diddest call mee out of the wildernesse of worldly delights, wherein my guiltinesse would haue hidde it selfe from thy presence; thou diddest take me vppe, straying in the streets; thou diddest compell mee out of the high way to hell; thou didest enter couenant with thy seruant, thou didst stir in me a desire, & strengthē an indeauour to attend vpon thee: thou diddest instruct, thou diddest enable, both my vnderstanding & also my will; that to discern, this (in some degree of duty)

ty) to do thy pleasure,

Yet I (wretch that I am) since my entrance into thy seruice, haue eyther vngraciously forgotten, or vngratefully remēbred al thy benefits; & haue not so esteemed thee for them, as I would haue done a mortall friend, for a few curteseis of course. I haue forsaken thee againe, and followed the right trace of the vnrighteous world; thinking euery thing good whose euill I had not tried. I haue prouoked thee, I haue stirred vp thine anger, I haue deserued thy displeasure, I haue a thousand waies done euill in thy sight: not ignonorantly, but presumptuously

ouſly; not weakely but wilfully; not fearefully but impudently; hauing not only loſt the tender touch of conſcience, but beginning to beare my ſelfe (an offēce beyonde the degree of any vile word) in a brauerie of euill.

Alas, how deeply hath corruptiō tainted my ſoule? What folly hath not had his ſeat in my mind, & left his footſteps in my actions? Nay, I haue farre exceeded the limites of folly; noe man not baniſhed from his righte wits, woulde thus beene entrapped, thus entangled. I ſhould haue repented mee of

my

my former sins, but I haue in such sort both increased and aggrauated them, that I haue scarce left, eyther number for more, or place for worse.

O my God, what answere shall I make? How shall I eyther excuse, or extenuate this my relapse? Shall I pretend the slie subtilties of the Diuell? the faire-faced shewes of the world? The pleasant perswasions of the flesh? *The woman gaue it mee: the Serpent deceiued mee.* Tush, all these are baits for babes. But I was come to a greater stayednesse, both in age, and in experience; I was warned, I was weapeoned; I was instructed, I was encoura-

encouraged. I ſhould haue vſed more warineſſe to ſuſpect, more wiſedom to diſcerne; more valure, both to defend my ſelfe, and defeate mine enemie.

No ſure, I will neuer excuſe him, whom his owne conſcience condemneth. I had thy expreſſe word and will to ſtop me, mine owne knowledge to bridle mee; I would haue diſalowed thoſe thinges that I did, if any other had done them but my ſelfe. When a mans memory is the bill of his debt, when his thoughtes are willing witneſſes againſt him, when his feare is his Goaler, whē his iudgment is his iudge, when

his

his owne knowledge conuenteth him; there is little doubt, eyther of denying or deceiuing credite; and much lesse, of making escape.

I, I, it is euen I that haue broken couenant with thee, I haue been wise to deceiue my selfe; abusing my reaso, rather why to do amisse, then how to amende. I haue falsified my faith; I haue riotously runne after the vaine conceites, or rather deceites of sin, whose kindest courtesies are the allurementes of mischiefe; which, like a bemired dog, defileth with fawning; whose kisses are of power to kill.

10

I haue receiued many freſh woundes, I haue renued all my olde ſoares, & what thou (O Lorde) by thy mercies haddeſt healed, I by my madneſſe haue rubbed open; in ſomuch as ſinne vſed againe, hath made the pardon once granted to bee of none effect. I may well ſay with *Iudas*, *I haue ſinned*; but eyther name or number my ſinnes I cannot. 11

O bottomleſſe ſea of miſerie and ſorrow, wherein I haue plunged my ſelfe, alwaies ſinking, and yet by the infiniteneſſe thereof, neuer at the bottom: which I am able, neither to abide; hauing the firebrandes of all furies within me; nor

yet to auoid; being fettered therein with the cruell chaines of my owne feare.

O my ſoule, ful of wretchednes, full of ſhame, but fulleſt of guiltineſſe, accept no obiect but of ſorrowe; drawe greedily into thy mind all conceites that may increaſe thy griefe: bee aſhamed, nay, abhorre to thinke of any comforte. Loath thy ſelf, torment thy ſelfe, and ſo ſhalt thou doe ſomething well; for thou canſt neither loath, nor torment a more curſed creature.

Alaſſe, how is my ſoule abandoned? How are all the powers thereof laide waſte? Comfort is no more

eaſe vnto mee, then is the handling of ſore woundes. I am diuided in my ſelfe, how can I ſtand? I am ouerthrowne in my ſelfe, how ſhall I riſe? My deſire is pained, becauſe it cannot hope; and if it hath any ſparke of hope, it is rather in change, then riddance of griefe.

Forlorne wretch that I am, it had beene better for mee, neuer to haue beene conuerted to grace, then thus peruerſly to be diuerted from the ſame. For then I ſhoulde haue gone on in a ſober ſecuritie, and my puniſhment ſhould haue beene ſo much the leſſe, as ignorance is beneath con-

12

tempte. But now I am not onlie vnhappy, but vnhappie after the fall from some degree of happinesse; nowe the footsteppes of ouertroden vertue lay cruell accusations against mee, and make the hatefull comparison of vice more manifest. miserable are they who loose they wot not what,

13 but more miserable are they who knowe what they lose.

O fooliſh reaſō, how ſharp art thou to ſee thy miſchiefe? and yet how blunt, how blind art thou to foreſee it? O poore remnante of piety; onely ſo much goodnes left, as to make me languiſh in my owne euill.

O ſinne, the onely fall of my iudgement, and ſtain of my conſcience, now thou haſt ſacked my ſoule, now thou haſt beaten it downe vnder thy tyranny, reſt thy ſelfe, for beare a while, tread not vpon my ruines, ſet not fire to thine owne ſpoiles. And yet not ſo; but doe thy worſt, cruel and curſed ſin, doe euen the verie worſt that thou canſt. The more terrours thou executeſt vpon mee, the more ſhall I, both loath and lament the ſeruice that I haue done thee; and the ſooner ſhall I ſeeke to draw my deſires out of the mire of thy ſubiection. 14

There is yet left, both

time to repent, and opportunity to amend; yet dooth
15 Christ, not only admit, but inuite to his feast. I coulde neither see my sins, nor sorrow for them, did not hee both enlighten my vnderstanding, and soften my senses. Hee hath not enlightened my vnderstanding, to drown it in darknes; he hath not softned my senses, because he could not breake them; and wherefore thē hath he thus wakened the one, and weakened the other?

It is euen so: he that hath hitherto in patience expected me, doth now in pitie call mee. Speake then (sweete Lorde) speake vnto

thy

thy ſeruant; thunder into the inner eare of my hart; breake my deafenes that I may heare thy voice. Lord, thou looke ſt for mine amendment, that I may haue thy fauour; and I looke for thy fauour, that I may amend.

Woe is mee, how long haue I ſtayed? alas, how late doe I come? How ſlowlie doe I haſten? How dooth my reſolutiõ ſtick between loathneſſe and neceſſitie? Woe is mee wretch, how cunningly dooth the Deuill ſeek to delay me? What Arte doth hee vſe to keepe the line from breaking, whereat the fiſh is caught? Not drawing him violent- 16

ly, but at seasons and by degrees; and suffering him to play vppon the hooke, vntill eyther vse hath made him willing, or wearines weake.

O my God, the sunne of my life hath passed his meridian, and I am now in the afternoone of my age; the night of nature wil
17 come fast vpponme: when death (as Gods Sergeant) will arrest, my body vpon debte due vnto nature, my soule vppon trespasse committed against God. The one hee will binde hand and foote, and commit close prisoner to the graue; the other hee will arraigne in the high

courte of Heauen, where God ſhall bee both partie and Iudge; to anſwere to all obiections, as wel of error, as of contempt.

(.'.)

THE

§ 2

THE Consideratiõ of *the houre of death.*

1 THe perplexities of the soule, at the howre of death.
2 Our best actions are vnperfect in the sight of God.
3 The soule at the howre of death, by too much thinking omitteth to doe.
4 The lamentations of the soul at the howre of death.
5 The powerlesse desire that the soule shall then haue to amẽd
6 The busily fames.

7 The approaches of death.
8 Our departure out of this life, answerable to our entrance.
9 The presence of sinnes.
10 The accusation of the conscience.
11 The aggrauation of the Diuell,
12 The feare of Gods iudgements.
13 The change of his owne iudgement.
14 His Vnprofitable repentance.
15 Pleasures eyther Vanishe or Vexe.
16 The face of sinne shall bee Vnmasked.
17 All worldly helpes will faile if not torment,
18 The ignorance and weakenesse of a Sinner, in turning to God at the howre of death.
19 The terrible and desperate estate of a sinner at the howre of death
20 The Insensible approach of death.
21 The Vniuersall dominion and power of death.
22 Death is most bitter to worldly minds.

23 *God hath no part in death.*
24 *Death is not farre, when it is farthest.*
25 *Our life is a continuall dying.*
26 *Wherefore wee are easy to bee perswaded that we shall liue longer then other men.*
27 *Wherefore the howre of death is vncertaine.*
28 *What is life.*
29 *How necessary it is to practise our dying.*
30 *Christ aboūdeth in mercy.*
31 *Outward behauiour requisite in prayer.*

AT this howre of death, at this cruel instant of parting, when the guilty soule beginneth to be loosed from the fetters of flesh; O good God, how is it trobled? what a tēpest of terrors doth beate vpon it? Then beginneth it to

throw

throw the thoughtes freely into euery corner of the conſcience; to ſee the ſinnes which it hath done; to perceiue the vengeance that it hath deſerued; to conſider, that the time of repentance is then at an end; and that it is ſet vpon the immoueable point of paſſage, to a moſt ſtrict triall, vncertaine how the beſt actions that it hath done ſhall bee examined. For, as in a rude eare, that muſicke may paſſe for currant, which a skilfull iudgement will condemne for courſe; ſo in the ſight of God, there will appeare both errours and defectes, in all thoſe actions, which in our iudgement were per-

1

2

fectly

fectly performed.

It is desirous to stay, it is compelled to go; the one whereof is impossible, the
3 other intollerable. And as it often happeneth, that whilst one thinketh too much of doing, hee leaueth to doe the effect of his thinking; so, whilst it lamenteth the losse of all the time that is past, it looseth that little which then remaineth.

Looking backe, it esteemeth the whole race which it hath run, as a short step; looking forward, it beholdeth the infinite space of eternity, wherein it hath to continue. Lifting vppe the minde to heauen, it discouereth a most bright and

beau-

beautifull glory; againe, casting it downe vpon the earth, it seeth all things enfolded in a mysty darkenes. If hee calleth to memorie the time that is past, it will strongly accuse him; if hee beholdeth the present time, it wil sharply torment him; if hee looketh to the time which is presently to ensue, it will terrifie him extreemly. The pleasures ouerpassed, which in themselues were little, shall then seeme nothing; the approaching iudgement, which before seemed nothing, shall then be esteemed greater then now we can conceiue. Hethereto, hath beene their owne day, but then shall be

the

the day of the Lord.
Hereupon a new ſwarme
4 of thoughtes ſtingeth the
minde. It lamenteth, that it
hath built ſoe many caſtles,
ſome in the ayre, others vp-
on the ſands; that with the
ſpider, it hath euen exhau-
ſted the bowels, in workes
of ſoe little both continu-
ance and vſe; that it hath
waſted that candle in idle
play, which was allowed to
haue lighted it to bed.

That it was ſo chayned
with the enchauntmentes
of a momentanie eſtate,
as ſcarce to thinke vpon
the condition which neuer
ſhall haue end; that it
made ſoe greate prouiſion
for the one, and little, or

none at all for the other: that to ſatiſſie the fleſh, which is to bee a neaſt of wormes, it hath neglected the ſpirite, which was to haue beene a companion of Angels; that it hath loſt, for ſo ſhort a ſhew, the eternall ſubſtance of pleaſure; that it hath exchanged (more fooliſhly then the rude Indiãs, who giue gold for glaſſe) the treaſure of immortall glory, for trifles & toyes of floating vanity.

O, if it had but a ſmall time more of amendement, howe ſeriouſly woulde it conuert? What a ſharpe and ſeuere courſe woulde ſet into? But it is like vnto a horſe, deſirous to runne

5

and

and miſerably ſpurred, but ſo ſhort reigned that he can not ſtir: or like vnto thoſe whoe in their dreames are taken with ſome fearefull viſion; whoe ſweate with paine, and ſtriue to cry for help, but cannot find any ſtrengthto cry.

6 In the meane time, the head ſhooteth, the backe aketh, the heart panteth, the throate rutleth, the tongue faultereth, the breath ſhorteneth, the fleſh trembleth, the veines beate, the heart ſtringes cracke, the eyes waxe dim, the noſe ſharp, the browes hard, the cheeke cold & wā, the lips pale, the hāds numb, the ioints ſtiff, the whol body is in a cold ſwea

the ſtrength fainting, the life vaniſhing, and death drawing on. And, as he that beſiegeth a caſtle or a forte, firſt maketh his breach, with greate artillery; then aſſaulteth, entreth and poſſeſſeth the ſame: euen ſoe death, firſt, by diuers ſortes of ſicneſſes and paines, beateth all the naturall forces, battereth without intermiſſion all the principall parts of the body: But when hee maketh his perſonall approach; when the ſicke man beginneth, firſt to doubt of his life, and afterwarde to deſpaire; then are all his paines and perplexities enlarged, then is he driuen to extremitie of deſtreſſe, then

7

are all his mẽbers and facul-
ties surprised with those ac-
cidentes, which are the cõ-
mon combattants of death.
Thẽ is that fulfilled which
8 the Prophet saide; *The sor-
rowes of death compassed me,
and the floudes of wickednesse
made me afraid. The sorrowes
of the graue haue compassed
me about, the snares of death
ouertooke mee.* And so it fal-
leth, that our departure out
of this life, is somewhat an-
swerable to our entrance
into the same: both paine-
full and greiuous; but the
one to our mother, the o-
9 ther to our selues. Neither
shall the children & friends
for whose sake the sick shal
often thinke thẽselues dam-

ned

ned) forbeare in this instant of extremitie; but, *miserable comforters*, they will bee (as *Iob* saide of his friends) some crying, some craving, some counsailing him in the ordering of his estate, some applying him with vaine speaches, eyther of compassion or of comfort: all of them like flesh flies, making offer to molest him. Iob.16 2

Whilst these summoners of death doe execute their office, and the sick man lyeth boūd vpō the altar, for the sacrificing of his soule, the knife set to his throate, and he vnable; either to fly or to defēd himselfe, most of his wicked actiōs, wordes, and thoughts, are brought

into

into presence, armed with Gods anger, and with the curses of the lawe. They are heaped together, and aggrauated to the vttermost; they giue the conscience many a colde pull, and lie vpon the heart as heauy as Leade. Faine would the sinner turne away his eye, but hee shall be compelled to behold them; they will al crie vnto him: *Wee are thy workes, wee will goe with thee.*

10 Then shall the conscience sharpely accuse, the memory giue better euidence, reason shall sit as iudge, feare shall stand as executioner; and scarse is there any seuere sentence

all the bible against sin, 11
which the diuell will not
bring into minde, vrging
euery point, & amplifying
it by construction. And
seeing hee shall so strictly
examine, accuse and con-
demne himselfe, hee shall
haue iust cause to feare the
iudgement of God; who
knoweth more by him, then 12
hee knoweth by himselfe;
who, as hee doth most ex-
tremely hate sinne, so will
it more rigorously sen-
tence it, then any man will
doe, especially vpon him-
selfe.

Then will all humane
wisedome and policy so-
lemnely faile; then will reso-
lution bee turned to trem-

bling

bling, pride into baseneſſe, confidence into diſpaire. Then will be a great diffe-
13 rence in iudgement, from that which men beare commonly in this world; inſo-much as the ſinner (finding himſelfe in the ſnare of Gods iudgement, and enuironed with enemies; to wit, his ſinnes and the deuils) ſhall bee enforced to crie and confeſſe; *We ſimple men*
Sap. 5. *thought their life to bee but madneſſe, whoſe end we now eſteeme moſt honourable: but wee haue wearied our ſelues in craggie waies, wee are worne out in purſuing vanitie, and the Wayes of the Lorde we haue not knowne.*

Neuer did tyrant exer-

ciſe

ſe his rage with greater
uelty, vpon any that hee
oſt hated, then the miſe-
ble ſinner ſhall then v-
on himſelfe: in iuſtly con-
ning, in vainly acknow-
dging, in vnprofitably la-
enting the errours of his
ctions, whileſt the pains &
perplexities of the ſoules
departing from two friends
of lōg familiarity, the body
nd the worlde, ſhall drawe
he powers thereof from
rue repentance.

All vaine pleaſures ſhall
bee then at an end; and ey-
ther quite forgotten, as if
they had neuer beene at al;
or elſe remaine in remem-
braunce, onely by giuing
ſharp twitches to the ſoule. 15

bling, pride into baseness
confidence into dispaire
Then will be a great diffe
rence in iudgement, fro
13 that which men beare com
monly in this world; inso
much as the sinner (findin
himselfe in the snare o
Gods iudgement, and enui
roned with enemies; to wit
his sinnes and the deuils)
shall bee enforced to cri
and confesse; *We simple men*
Sap. 5. *thought their life to bee but*
madnesse, whose end we now
esteeme most honourable: but
wee haue wearied our selues
in craggie waies, wee are worn
out in pursuing vanitie, and the
Waies of the Lorde we haue
not knowne.

Neuer did tyrant exer-

cise

cise his rage with greater cruelty, vpon any that hee most hated, then the miserable sinner shall then vpon himselfe: in iustly condening, in vainly acknowledging, in vnprofitably lamenting the errours of his actions, whilest the pains & perplexities of the soules departing from two friends of lõg familiarity, the body and the worlde, shall drawe the powers thereof from true repentance.

All vaine pleasures shall bee then at an end; and eyther quite forgotten, as if they had neuer beene at all; or else remaine in remembraunce, onely by giuing sharp twitches to the soule.

The cup of pleasure, wherof the sinner before had quaffed, shall then bee at the bottome, and hee shall be enforced to drinke vppe the dregges; euen the scruples and remorses of a guiltie conscience; which, like thousandes of thornes, shall teare and torment the miserable soule. The body can die but once; but the hearte shall so often die, as the sinner shall thinke vppon his death, and vppon his neere separation from all those thinges which he did most neere affect. And the more hee was entangled, either in the delights or affaires of this life, the more grieuous will his death be vnto him;

euen

euen as the deeper roote that a tooth hath in the iaw, the more paine it causeth when it is drawne forth.

Then shall his eyes be opened, which the pleasure of sinne had cloted before; & he shal plainly see, what a fowle face those offences beare, which hee so easily aduentured to commit: whereupō he shal extreamly both abhor and admire, the pleasures which prouoked, the leu tie which led him to fal into offence. Thē shall hee plainely perceiue, that hee did stumble where he thought to stand; & take his ruin, where he supposed to haue taken his rest. That all things of this world are

16

miserable; the waies thereof rough and crooked, the wealth base, the pleasures false, the hopes vaine, the promises lies, the glorie short and light, the whole state a banishment, or rather a dungeon, not onelie of guilty, but of condemned persons: all the comfortes, not onely no remedies of grief, but feeders thereof with sweete poyson; which giue some present satisfaction to the sense, not by freeing, but by enuring it to the disease. His riches cannot redeeme him; his friendes will forsake him; his children and kindest kindred shall bee no greater comfort vnto him, then

17

a broode of vipers; especially, when he considereth, that hee is to endure the smarte for many thinges, whereof hee must leaue the pleasure to them. And generally, those things which before hee did best affect, & for which hee aduentured to commit offence, shall then strike widest wounds in his heart: euen as *Absolons* greatest ornament & delight, his faire hair, was turned to be the cause of his death. 2. Sam. 18

These helpes not onely failing, but exceedingly vexing him; being like the spreade tayle of a Peacock, adorning onely the former part of life, and leauing the

hinder parte naked and vnseemely; or like the Syrens, beginning then to turn their tunes, when they haue drawne to the pointe of destruction; hee is desirous to turn vnto God: but findeth in himself, neither knowledge, being a thing
18 which he so little vsed; nor power, in that violent distraction of his soule. For, as a sworde that is neuer drawne out of the scabbarde, is commonly harde to bee vnsheathed, at the time that a man hath neede to vse it: so they that neuer exercise themselues in the actions of religion, do finde a great vnaptnesse therein, when the vse of

them ſhall bee moſt vr-
gent. The moſt which he
can do, is that which God
ſaid, by the Prophet *Ho-*
ſea, *They howle and roare* Ho. 7. 14
vpon their beds: and doe not
call vnto me in their heartes.
Further, he ſhall be angui-
ſhed with exceeding diffi-
dence; that God will not
then giue eare to his call,
ſeeing alwaies hee cloaſed
his eare when God did call
him; that God will not then
receiue him into his houſe,
ſeeing allway he excluded
God out of his heart; that
God will not then relieue
his need, ſeeing he neuer re-
lieued Chriſtes needie mem-
bers: that at the end of his
iourney hee ſhall not arriue

in heauen, seeing all his life he trauelled the way to hell. He will rather expect such an aunswere, as *Elizeus* gaue to king *Ioram*, whē he came vnto him vpon extremity: *What haue I to doe with thee, O* Ioram; *get thee to the Prophetes of thy father & mother*; (to the pleasure and aduantages which hitherto thou hast pursued,) *and desire them to helpe thee.*

2. Reg. 3.

Then shal the earth seeme weary to beare him; the heauens, to flash fire in his face; God to threaten him; the denils to expect him; & his owne conscience, to betray him.

19

Sometimes being more a-

ble

ble to abide death then the feare of death, he wisheth to flie euen from himselfe; & to be discharged, from being guided by so euil a gueſt, as is his ſoule, Not in full hope that his torments ſhal therby either end or abate; but, according to the nature of griefe, the preſent being moſt painefull, hee deſireth to change, and to put in aduenture the enſuing. But, when he ſeeth, the heauens on all ſides ſhutte, and no beame of comforte to ſhine vppon him; when there is repreſented vnto him, corruption and wormes, readie to conſume his bodie; and infinite legions of Deuilles, prepared to

receiue his ſoule; the graue gaping to entertaine the one, and the horrors of hell to embrace the other; that, to enioy the condition of courſeſt carrion, this, of curſed and damned deuils. Then is hee in a maze of amazement; then, like one that holdeth a Wolfe by the eare; bitten whilſt hee holdeth, and ſlaine when he let go.

Iob. 30. 23.

O death, the lodge of all mens liues; how ſodainely doeſt thou ſet vppon vs? with what ſtealing ſteps? by how inſenſible degrees doſt thou approch vs? euen like the ſun, which although it maintaineth a very ſwift motion, yet dooth not the

20

eye perceiue that it dooth moue. How vniuerſal is thy dominion? and how ſeuerely doeſt thou exact obedience? The mighty cannot reſiſt thee; the rich cannot corrupt thee; the wiſe can neither appeaſe nor auoide thee. Thou harrieſt ouer the whole earth; thou ſearcheſt euery cloſet; thou expugneſt euery defence; and ſo many ages as there haue beene, ſince the world was created, ſo many perfect conqueſtes haſt thou made thereof. All natural all things do encreaſe and decline; but thou continueſt in one ſtrength of ſtate. Thou art the clocke which alwaies ſtriketh; thou art the ſword 21

which

which alwayes executeth; thou art the snare which alwaies entrappeth; thou art the sea whereinto all riuers do runne, wherein all ships doe suffer wracke: thou art the paine that euery one must endure; thou art the tribute that euery one must pay. O cruell death, how
2 2 bitterly dost thou bite those soules, which are plunged in the thoughtes of worldly affaires? thou breakest off their studies; thou interruptest their enterprises; thou croppest their hopes in the fairest flower; thou ouerthrowest them in the principal strength & beauty of their age.

Thy triumph is in funerall

ral ſolemnities, thy applauſe is in the cries of widdowes and orphanes: thou filleſt al places with deſolation and diſorder; thou knitteſt the end to the beginning, without any meane. What ſhall I ſay? Thou art the child of ſinne, the father of confuſion, the purſuiuant of hel: for God diſclaimeth any intereſt in thee, affirming by the mouth of the wiſe man, that, *he neuer made thee, but that thou haddeſt thine entrie into the world, by the very malice and ſubtlety of the diuell.* 23

Wiſd. 1. 13. & 2. 24.

Welthē, (ſecure & ſenſeles ſoul) howſoeuer the deuill would beare thee in hand, as he did thy firſt parents, that *thou ſhalt not die*; howſoeuer

he

he presenteth thy life vnto thee, with a countenance of continuance in one firme and stable state; how soeuer in the sette strength of thy age & of thy health, thou measurest the length of thy life by the length of thy desires, and the number of thy dayes, by the multitude of thine affaires, yet assure thy
24 selfe, this heauy houre, this fearefull, this daungerous, this vnauoydable passage, is not farre from thee; euen in the farthest and fairest path of nature: and may bee euery howre, by many vsuall accidentes, boeth violent, and of ordinary course. The day will come, when thou shalt liue in the

morning, and at night bee deade; the day will come, whither this day, or to morrow, or when thou art vncertain, wherein thou shalt lie vpō thy bed, expecting the terrible stroke of death, the ineuitable execution of that sentence, which was pronounced in the beginning against all mankind. Euery minute thou liuest, is a step towards thy death; euery action thou takest in hand, pulleth away from thee some part of thy life: insomuch as day lie thou art changing, yea, daily dying: like a candle, which continually is burning out; or like vnto them that saile in a shippe, who, whatsoeuer 25

they

they are doing, are alwaies caried forwards.

For, as the emptying of an howreglasse consisteth, not onely in the falling of the last grain of sand, but in the whole defluxion thereof from the beginning: so, thy death doth not only consist in the last hower of thy life, but in the continual consu-
13 ming course, from the very first hower of the same. In regard whereof, thou art of worse condition, then if thou haddest been made of glasse. For, that, although it may bee broken by many accidents, yet, doeth it not perish and wast by time. Thou, besides many casualties, art subiect also to the

iniury of time. Thou canſt neuer enter twice into the ſame running water, by reaſon that it alwaies fleeteth and falleth away: no more canſt thou find thy ſubſtãce and nature twice in one ſtate, becauſe it changeth ſo faſt as time doth runne.

Thou art eaſily induced to belieue, that other men ſhall not liue long; becauſe ſelf-loue doth not blind thy iudgement, and make thee diſtaſt the knowledg of this truth. For, the loue of our ſelues cauſeth vs ſo to hate death, as eyther wee abhor to thinke of it, or elſe are eaſily perſwaded, that it is farther from vs, then from other men; being willing 26

to

to beleiue that, which wee are desirous should bee true. But we are all vnder one common condition: our liues are shorte in al-things, except miseries and troubles; our continuance is onely certaine in vncer-tainety; & God would haue
27 our time vnknown, because we should bee alwaies rea-dy.

Arise therfore out of thy bed of sloth, and watch ouer thy selfe; looke vpon the pale horsse, and him that sitteth theron; whose name is *Death*. Prouide that thou be not suddainly surprised,
28 and dye before thou begin to liue. For, not to breath, but to do well is life; and the

leſſe of that time thou takeſt in entring theſe ſtreits, the more perilous will bee thy paſſage. It is weakenes to bee vnwillinge to that which is neceſſary to bee done: it is neceſſary to dye; it is neceſſary for dying wel, often to meditate of thy death. Let not then the thought of thy laſt end, bee the laſt end of thy thought: neuer thinke thy ſoule to be in good caſe, ſo long as thou art vnwilling to thinke of thy death. Soe ſoone as thou wert borne, thou wert ould enough to dye; & ſhortly thou wilt bee too old to liue.

In actions which are both difficult and of weight, 29

wee

we draw to perfection by often vse: seing therfore it it is a very harde matter to die, either willingly or wel, the errors whereof, may turn thee into the torments of hell fire; it beehoueth thee, both timely and diligently to exercise thy selfe, in handling thy weopons, in trauersing thy ground, in treading, in measuring euery particular steppe, of that darke and stony way: that by dying often, thou maiest in the end dye, both easily and well. Let fall no point of courage and of care; loose not the offer of occasion, whilest it may not only bee taken, but commeth, yea sueth to bee taken: and if

it be not now taken, will neuer hereafter bee ouertaken,

Christ yet distributeth the treasures of his mercy, the doore standeth yet opē to all that will bee suters for the same; his nature is nowe as apt to forgiue, as his power will be able hereafter to punish. The Kings of Israel were not so famous for their mercy, among the seruantes of *Abinadab*, as the God of Israel is among vs. When thou diddest sinne, hee did spare; when thou didst deferre, hee did expect; when thou shalt returne, he will meete and embrace. The bowels of his mercy do still

30

ouerflow, neither wāt their
illues to deriue the ſtreams
thereof into thy drie ſoule:
his backe was torne, his
handes and feete were pier-
ced, his ſide was opened:
through theſe holes thou
maieſt ſee the aboundance
of his loue, at theſe holy
holes thou maieſt taſte the
ſweetnes of his mercy.

31 Preſent thy ſelfe there-
fore vnto him, in al thoſe
humble behauiours, which
the conſideration of his ma-
ieſty, and thy miſery can
poſſibly frame; for the in-
ward affliction of the ſpirit,
except it breake foorth
in ſome outwarde geſture,
is (for the moſt parte)
eyther altogether fained

or very ſmall. Be penitent for the time paſt, and reſolute for the time to come; and with as greate confidence, as neceſſitie, crie vnto him and ſay.

THE

The death of Saintes is precious. Psal. 125.

Miserable is the death of Sinners. Psal. 53.

§ 3

THE PRAYER

1 *Our noblest title in our afflictions.*
2 *We are unable to expresse our necessities.*
3 *What maketh us humble, what confident.*
4 *How we may seeke and see God.*
5 *The first goodnesse that a sinner doth find.*
6 *The shadow wherein wee live.*
7 *God hath often made us*
8 *Wherefore God may refuse to take knowledge of us.*

9 The wretched weakenes of man.
10 Two pleas before the throne of god
11 From the sight and power of God there is no escape.
12 What moueth God to compassi
13 Our sins a cloud between God & vs.
14 The Angels tremble in worshipping God.
15 The basenes & powerty of man.
16 Wee serue God with his own goods and gusftes.
17 It is sweete to weepe with God
18 Desire of God is alwaies satisfied neuer closed.
19 Wherein wee shoulde bee high minded.
20 The two tables of our soule.
21 Howe we houlds and behould God.
22 The ioy and affliction of a Christian.
23 How we are bound to loue God
24 The best state of life.
25 The onlie time of life.
26 Two necessary obiects.

O Christ, O eternall light, O life of all chinges; to whome nothing is so greate that it can resist, nothing so small that it is contemptible; whome no man is so good that hee dooth not neede, no man so euill that hee may not hope; I beseech thee, by the noblest title that in my greatest affliction I can giue my selfe, that I am thy creature; and by thy onely name of comfort vnto sinners, that thou art mercifull; heare my vile voyce, helpe my distressed soule, and in the time of necessity & trouble

be gracious vnto me.

Beholde (O Lorde) how my conscience lieth queasomed vnder the multitude of my offences; behold, how I am borne downe with the weight of my owne weakenesse: and doe not thou, whose property is, not only to spare, but to helpe, eyther lighten the burthen, or lay vnder thy heauenly hand, my soule must needes sinke downe into hell.

But thou (O Lord) hast neyther delight nor liking in the death of sinners; thou didest die to raise vs vp frō the death of sinne. O good Iesu, thou diddest redeeme vs, when we were thine enemies; and shall wee bee

destroyed now wee are thy suppliants? Thou diddest call vs to mercy, when wee craued none; and wilt thou denie vs now wee are suters for it? Throgh thy death we were brought vnto life; and shall wee die now thou doest liue? O thou who helpest the weak with a word, beholde, I come into thy presence like a childe; who vseth to testifie his necessitie by his teares, but cannot vtter in wordes what is necessarie for him. And therefore, I beseech thee, by all the miseries, whereto thou diddest voluntarily submit thy selfe, for mee detestable sinner, to be mercifull to my distressed soule; to turn thy

face and fauour towardes me; and of thy goodnesse to supplie that, whereof thy wisedome better seeth, then my wekenes feeleth that I stand in want.

O my Sauiour, deale with me, not according to my deserts, but according to my necessity: let it suffice, that I feele mine own weakenes and want, lest I should haue beene too proude in my selfe; now let thy power & plenty appeare, that therby I may bee confident in thee.

O Christ, the guide of those that seeke thee, the light of those that see thee, & the life of those that loue thee; O sweet Sauiour, what

3

shall

shall I say? Whether shall I goe? Where shall I seeke thee? Or wherefore do I not see thee? O my God, if thou be absent from mee, where shall I seeke thee? If in all places thou art present, wherfore do I not see thee?

4 O infinit goodnes, passing all humaine, both search & sight; thou both fillest & includest all thinges; thou art in euery place presēt, without eyther seate or motion. Giue me grace, for thy loue and desires sake I beseech thee, to cast off the blinde burthen of fleshly affections; subdue my reasō, regenerate my will, and purifie my nature; leade my desire that I may seeke thee; ligh-

ten my vnderſtanding, that I may ſee thee: for I can neither ſeek thee, without thou direct me; nor ſee thee, except thou reueale thy ſelfe.

5 Gratious God, I haue no goodneſſe in my ſelfe, but onely to finde that I haue no goodnes: like a ſcholler, who is come to that degree of knowledge, to know himſelfe vtterly ignorant. But ſuffer (I beſeech thee) ſome beautifull beame of thy maieſty to ſhine into my ſoul; diſperſe the clouds wherewith my conſcience is ouercaſt; melte the miſtie darkeneſſe which couereth my vnderſtanding. O thou who ſaidſt, *let there be light*, and light was made; ſpeake

the

the word & my ſoule ſhall be enlightened; that I may plainely ſee thee, and perfectlie know thee, and ardentlie both deſire and loue thee.

O ſurpaſſing light, deliuer mee from the ſhadow, both of ignorance & error; and conſequently, from the darkeneſſe of death: ſwallow me vppe in the depth of thy brightneſſe; dazell my eyes, that I may not bee able to behold any thing beſide thee. Poſſeſſe all my bodily ſenſes, that my ſinefull affections, or rather defections may find no place. But that I may ſo feel thee, that I haue no feeling of my ſelfe. 6

7 O Lord of life, although I am a sinner, yet I am thy creature, because thou hast made me, yea and made me againe; both by redeeming and by often renuing mee. Help mee therefore whom of thy goodnesse thou hast fashioned, let me not perish in my misery, whom of thy mercy thou hast redeemed; gouerne mee hereafter whō hetherto thou hast preserued; despise mee not (O Lord) the worke of thine owne hands. For wherefore hast thou created mee? Becausse thou wouldest damne mee? It had beene better for mee neuer to haue beene made, then to be confounded in my owne cor-

ruption. Liſten (O Lord) to the cry of thy poore Orphan; caſt me not off in thy diſpleaſure, & my diſtreſſe; forſake me not, for thy ſake I beſeech thee.

And although I haue in ſuch ſort both defiled and defaced this thy creature, 8
that thou maiſt iuſtly refuſe to take knowledge of mee; yet by thy mercies I pray thee, wherin thou art more wonderfull then in all thy works, both to cleanſe and renue thy Image within me. Rub out with thy blood the ſtaines which ſticke in my ſoule, and then thou wilt know it to be thy creature.

O Lord my God, at whoſe preſence all powers

doe ſhake, at whoſe becke all creatures obey, looke fauourably vpon me from thy glorious ſeate; let thy maieſtie ſhine vnto mee through thy mercy. Bee not angry with vs (wormiſh weakelings) although wee offend; for thou knoweſt what we are, & wheerof wee are made. Is not man rottenneſſe? Are not his deſires vanity? Is not his life miſery, and a very ſhadowe of death? Wilt thou ſhewe thy ſtrength againſt a worme? Againſt a leafe? Againſt a blaſt? O thou who graunteſt truce of life, what doeſt thou expect of me? Or how doeſt thou reſpect mee? What pleaſure

9

doſt

doeſt thou expect of this baſe dung, but a filthy ſmel? What fruite of this barren earth, but thornes and thyſtles? For nothing elſe can it naturally bring forth, except it pleaſeth thee otherwiſe to commaund. Lord, there are but two pleas before thy throne, one of innocency, and the other of mercie: I do clearely debar my ſelfe of the one, oh, let my ſoule runne into the armes of the other. 10

Haue mercy vpon mee, O gracious God, haue mercie vpon mee, a moſt wretched creature; deale not with mee according to my deſertes, but according to the greatnes of thy

mercy, which is infinitely more then the sinnes of the whole world.

11 O Almighty God, from whose sight there is no couert, & against whose power ther is neither resistance nor flight, looke not vpon me with thy eye of iustice; draw not thy sword of vengeance against mee; but extend that compassiō, which thou hast soe graciously, soe dearely purchased for me;

I acknowledge indeede, that among all and aboue all sinners, I am wretched; I acknowledge also, that I am vnable to satisfie for my sinnes: but (O sonne of God) behold that in

thy

thy ſelfe, which may moue thee to haue compaſſion vpon mee, and to remit that debt which I am no ways able to diſcharge. So often as thou beholdeſt the woũds of thy bruiſed body, wherwith thou wert wholly couered, euen from the crowne of thy head, to the ſoles of thy feete; ſoe often be moued with mercy towards me. Soe often as thou beholdeſt the bleſſed ſtreãs of thy bloud, whereof the price can beare noe valuation to the worth; ſo often couer my ſins, and recouer me. 12

Lead mee through this redde Sea, into the land of promiſe; and let mee

not be as an vntimely birth, for whome his mother endureth a painefull trauaile, and yet enioyeth not the fruit of his life.

Forgiue my ignorance, forget my presumption, pardon mine iniquities, relieue my necessities: let my
16 sinnes no longer be a cloud, betweene my praier and thy pitty, betweene thy goodnes and my distresse. Most gracious God, who art mercifull towardes all, suffer not me to be destitute of thy mercy: regarde not what I haue done, but what thou hast suffered. For although I haue committed that, whereby I may bee damned; yet hast thou

neither forgone, nor forgotten that, whereby thou art wont to saue.

O wretch that I am! how coldelie doe I crie? How weakelie do I craue? VVoe is mee wretch, what an Icie, what an yron heart haue I, that it doth not poure foorth it selfe into teares? How sleepy is my vncleane soule, that my spirites are not troubled? That my flesh trembleth not? That my ioints doe not shake, vntill my knees knocke together? The Angels tremble in worshipping thee, as servauntes their Prince, but I, senseleſſe sinner, comming before thee, as a guilty 14

priso-

prisoner before a seuere Iudge, am nothing moued, eyther at thy maiesty, or at thy might,

But, wherefore do I expostulate with a deade carcase? Alas, I am nothing but vanity; a rotten roote, without any life of vertue: a barren ground, bringing foorth no fruit, but sinne, shame, and damnation. I am altogether vnable, eyther to giue thee any thing, but of thine own goods; or to do any thing for my self, but by thy free gift.

Wherefore, O sweete Sauiour, by thy tender loue, and by al thy mercies, I beseech thee, giue mee grace, that with thy goods, & by

16

thy

thy giftes, I may ſerue thee, & ſorrow for my ſins. Giue me alſo a floud of teares, in token of thy fauour; that I may ſweetely poure them before thy preſence, with great reuerence and feare, in beweyling mine infirmities and wants, and crauing thy gracious ſupportance and ſupply. O, if it be ſo ſweet to weepe with thee, how ſweete is it then with thee to reioyce? 17.

Mollifie my ſtony hart, illuminate my miſtie mind, ſubdue my fleſh to my ſoul, my ſoule vnto reaſon, my reaſon to faith; let mee ioy onely in enioying thee, in whome deſire neuer wanteth ſacietie, and ſacietie 18

neuer

neuer breede diſlike.

Come thou into me, that I may remain in thee; ſhake off theſe ſhackels, free me frō this importable weight of fleſhly deſires; that I may neither ſeeke nor ſigh after any other then heauenly thinges. Reſtrain thoſe inclinations, whereto my nature is chiefly prone; that their violence do not conſtraine mee, eyther to ſwaye or ſwerue from thy commaundementes. Leaue mee no more to mine own weakeneſſe, whereof my often fals hath giuen mee true experience; but ſo infuſe thy forces into my feeble ſoule, that I may firmly reſolue, ſpedily begin,

and

and constantly continue, in doing and suffering thy holy will.

Poure vppon my heart the sweete streames of thy grace, that thereby my affections may bee framed, to honour thee as a Creator, to loue thee as a Redeemer, to expect thee as a Sauiour, and to feare thee as a Iudge. Let mee alwayes be humbled before thee, & neuer be high minded, but onely in minding things on high. 19

Polish the two tables of my soule, my vnderstanding and my will, this of affections; the other of cogitations. Write there thy name with thy diuine 20

finger,

singer, neuer to bee eyther shadowed or worne out; that I may continually feed my hungrie hopes, with stedfast remembrance and regarde of thee: for firmly to remember, and reuerently to regarde thee, is our
21 mortall maner both of holding and beholding thee.

Let thy precious bloud streame into my soule; that, which way soeuer I shall cast mine eyes, all thinges may seem vnto me guilded with the same. Let it be my
22 ioy to suffer with thee: let it be my affliction to do any thing, against or without thee.

Let the fierie force of thy loue, swallow vppe my

soule,

ſoule, that being altogether poſſeſſed therewith, it may neither feele, nor deſire, nor once thinke vpon any earthly thing; but bee euer and onely, not only ioined, but united to thee. For as thy goodnes towards vs, is immeaſurable and infinite; ſo wee are bounde to loue thee, without eyther meaſure or end. 23

Lord, my whole deſire is before thee, and my thoughtes are not ſecret frō thy ſight; turn not thy coūtenāce from my complaint; heare me, O my God, and graunt my petition; graunt my petition, that thou maiſt heare me.

Reach me thy helping hand,

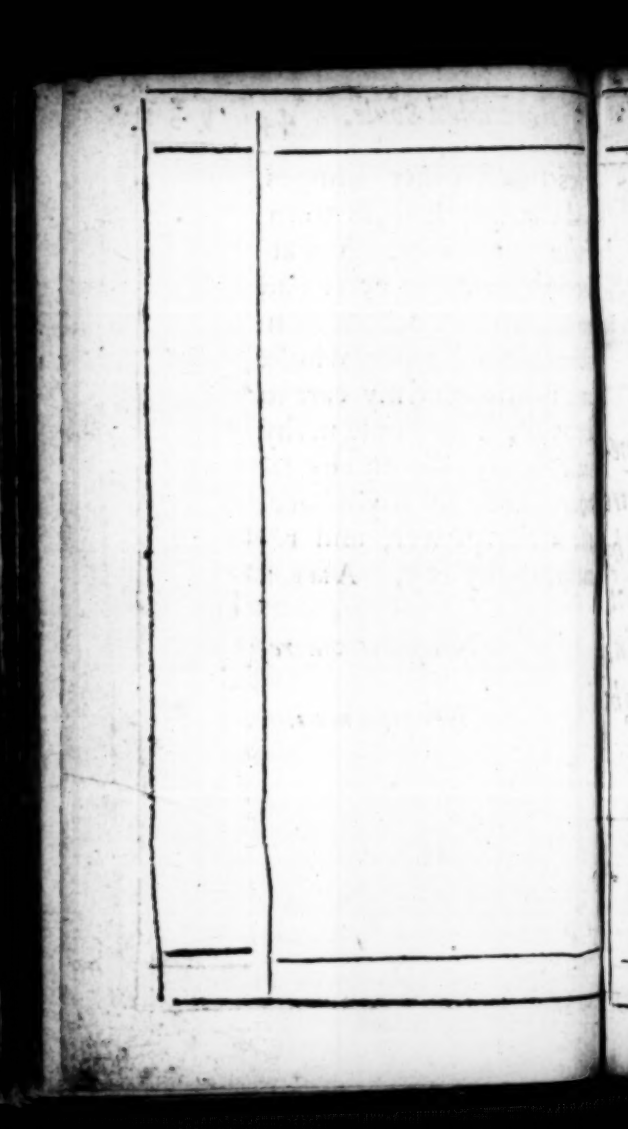
hand, drawe my ſoule out of the mire of ſinne, wherein it is faſt ſet, that I periſh not in the preſence of thy pitty. Deliuer me from the ſnares that the enemy hath laide, to take ſoules of ſinners, eyther wilfull or ſecure. Cut away occaſions of euill before me. Guide mee vnto thee the ſtraighteſt courſe; and ſo long as I am to continue in this vile vale of miſery, ſettle mee in
24 that ſtate of life, wherein I may beſt pleaſe thee, and pleaſure others.

Giue mee grace, O gracious God, to eſteeme that onely the time of my life, which I imploy in ſeruing thee: let mee ſhut my

eyes to all other thinges, nd trample them, as trash, nder my feete. And al-hough I haue hitherto had o care to liue well, yet from henceforth let mee wholie nd holily bend my care to die well. That liuing in thy feare, I may die in thy fa-uour, rest in thy peace, rise in thy power, and re-maine in thy ioy, AMEN.

Nec pudet viuere,

Nec piget mori.



Prouide thee of a me-
dicine before the fear
come, and examine thy
selfe before Iudgment
and soshalt thou fin
propitiation in the sigh
of God. Eccles. 8. 18.

§ 4

THE

Sinner touched with remorse of his sins, *and terrified with remembrance of Gods iudgements, flieth vnto* to Christ.

1 WHat maketh vs insensible of our sinnes.
2 A necessary parte of Christian dutie.

3 What doth often reteine vs in sinne
4 We are greater sinners then Adam.
5 We doe not alwayes sinne for pleasure in sinne.
6 What sinne are to the wicked, & what they will be.
7 Sinne is a bottomlesse misery.
8 Effects of Sinne.
9 A sinner regardeth not his tormentes and daungers, and wherfore.
10 What taketh away opinion of sinne.
11 The Image of God within vs maketh vs inexcusable.
12 The shame of sinne.
13 The pleasures of this life, what they are.
14 The trauailes of this life, what they are.

O Christ, the sonne of the most mightie God, the Sauiour of most mi-

rable men; whoſe bleſſed body was buffeted with fiſtes, torne with whippes, ſtretched vpon the croſſe, pierced with nailes and ſpeare, and bathed in the ſweet ſtreames of thine own blood, for the redemption of all mankind. To thee, O author, O reſtorer, O preſeruer of life; to thy maieſty, to thy mercy; my ſinnefull ſoule, full of freſh bleeding woundes, full of olde corrupted ſores, ſicke to the death with a ſurfeite of ſin, would faine preſent it ſelfe, and ſend a few faint grones vnto thy heauenly eares.

But alaſſe, the greatnes of my diſeaſe hath almoſt taken away the ſenſe ther,

of, And so horrible is my corruption, that I feare it will too much offend thy pure presence; and altogether auert, thy countenance frō regarding me, thine eare from attending me, and thy cōpassion frō relieuing me.

For I beare a stinging testimony within me, which accuseth, which condemneth me, that although in wordes I haue professed thy seruice, yet my actions haue charged my tongue with vntruth. For I haue neuer subdued my owne will, and relinquished the pray whereon it hath fed, (which conquest is a necessarie parte of Christian dutie) to obey thy pleasure;

2

but

but haue remained, proud, ambitious, angrie, cruell, raſhe, vaine-glorious, enuious, couetous, deceitful, delicate, ſenſuall, idle, light: a greate louer of my ſelf, of my fleſh, of my eſtimation, of all worldly both aduantages and delightes: I haue added folly vnto blindnes, malice to ignorance, & obſtinacie to offence: I haue ſinned in grieuous manner againſt thee, and more grieuouſly ſhould haue ſinned, if, as I had ended with my conſcience, I had ended alſo with my ſhame. In a word all my paſſions haue beene ſo liuely and ſtrong, that I cannot caſt my trembling thoughtes into any

corner of thy commaundementes, but my conſcience giueth a ſharpe twitch, and crieth out, *Guilty*, againſt me.

4 *Adam* did once taſte of one forbidden fruit onely; but I haue often taſted of al; I haue brokē euery branch of the tree, *of good* which thou haſt commaunded, & *of euill* which thou haſt forbidden. I haue taken aſſay of all ſortes of ſinne; not alwayes for pleaſure, but eyther in meere licentiouſnes,

5 or vpon depraued cuſtome, and many times not without both trouble and toile: euen as the Prophet ſaide;

Ier. 9 5 *They haue taken great paines to doe euill.*

Behold, O gracious Lord,

the guides which I haue followed, the friends which I haue affected, the counsailers which I haue credited, and the maisters which I haue obeyed. With these haue I lowingly loued, with these haue I loyally kept my faith. Euen with the appetites of my filthie flesh, with the transitorie treasures of this world; bathing my vnhappy soule in the foule and foolish pleasures of this life. These haue beene my Gods, these my Idols; but now they are my accusers, now witnesses against mee, now my Iudges, now my tormentors.

I am far more wretched 7
then I can imagine; and al-

though

though I thinke that I am at the very bottome of miserie, yet doe I finde my selfe daily to sinke more deepe into the mire. I am one of the most poore and pittiful creatures in the world; I am one that haue most abused thy benefites. And if thou haddest wrought so much, both by secret inspirations, and by outwarde meanes, in them of *Tyre* and *Sidon*; euen in other great sinners, as thou hast wrought in me, they would haue conuerted vnto thee *in sackcloth and ashes*. I am vnworthy of the seruice or vse of any of thy creatures; I am vnworthy to lift vp mine eyes towardes heauen, and more

Mat. 11. 22

vnworthy

vnworthy to speake vnto thee; but most of all, to receiue from thee those comforts & consolations, wherwith thou vsest to cherish thy children.

O sin, the verie bane & death of my soule, was it not enough for thee, to infect a heedelesse creature with thy poyson, but thou must make it so vgly and loathsome, that the eye of mercy should not endure to behold it? was it not enough for thee, to crush it in pieces with thy weight, but thou must also goe about to stop, both the eare of pitty with horrour, and the mouth of prayer with shame? was it not enough for thee, to 8

draw

draw me to destruction, but thou must also take from me, both the sense of my griefe, and the sight of my danger? and consequently, the cure of the one, and care of the other.

9 I was wounded, and I felt it not: I was wounded to death, & I perceiued it not: I was bound, I was beaten, and I regarded it not. Yea, my deadly wounds were a delightful tickling vnto me; I took pleasure in most base bondage; and (like *Salomons* foole) i laughed when I was lashed. For, I was beside my selfe, when I was without thee; neither desiring, nor discerning that which was good; neither also shunning

nor

nor yet seeing that which was euill. I became in the passage of all my actions, not onely tooliſh, but altogether senseleſſe: for thou art truth, and I was without thee; thou art life, and I was without thee.

And as one that alwayes abideth in places of vnsauory smell, perceiueth no annoiance thereby; and as a brutiſh and sauage life, seemeth ciuil to him, who hath beene continually brought vp in the same; because cuſtome chaungeth into nature, & one contrary is not known, but by the other: euen so, I did not esteem my selfe to bee in misery, because I neuer knew what felicitie

licitie meant; becauſe I ne-
uer knew, either the beauty,
or ſtabilitie of a vertuous
life, I did not thinke that
vice had made me both vn-
ſeemely and vnſound. Con-
tinuall vſe confirmed impu-
dency, and tooke from
mee the opinion of ſinne.

11 True it is, that I
founde a fewe ſparkes of
thy image within mee; but
they were fewe indeede,
and of little force; which I
did ſo continually eyther
quench or abuſe, that
through them I can expect
no profit at al, but rather to
be made inexcuſable before
thee.

Alas, how am I deſor-
med? how am I defiled? O

deare

deare Christ, my fainting soule groaneth & gaspeth for thy grace, but it is abashed at thy glory: I woulde faine intreate thy mercie to heale me, but I am loath to offend thy maiesty, in beholding me: I am ashamed to lay open my iniquities, and yet (woe is mee) I cannot appeare before thee without them. 12

Ah these my sinnes, how do they distresse? how doe they distract me? they desire to bee seene, that they may be healed; but they are vnwilling to be shewn, lest they shoulde bee detested: they are not healed without confession, and they are not heard without confusion:

If

If they bee couered, they cannot be cured, and if they be opened, they must needs be abhorred. In the meane time, their sharpenes pierceth; and their weight presseth me, they torment mee with griefe, they astonish me with feare, they confound me with shame.

What shall I say, or what shall I doe, wretch that I am? whether did I bende my pace? and to what passe am I now come? what haue all
13 my pleasures been vnto me, but as fruite eaten before it bee ripe? which will set the teeth on edge, and possesse the body with daungerous diseases? what haue I beene
14 in all my trauels, about the

affaires

affaires of this world, but as a ſicke man, tumbling and toſſing within his bed; hee expecting eaſe in his chāge, and I contentment; yet both of vs deceiued alike. Becauſe whether ſoeuer we turn our ſelues, the cauſe of our diſquiet remaineth within vs. O Chriſt, I did not ſet thee before my eyes, and now I dare not appear in thy ſight; I reioyced, but not in thee; and now I am troubled, but thou art not with mee. Alas, better it were to be nothing then to bee without thee, without whome all thinges are nothing; better it were to be dead, then to be without thee, O our life.

THE

§ 5

THE

Consideration of the *day of Iudgement*.

1 *THe summons of the generall Iudgement.*
2 *The cursed meeting of the soule and body of the sinner.*
3 *The open appearance of all their sinnes.*
4 *The strict accompt that shall be exacted.*
5 *The opposition of all creatures.*
6 *The accusers, witnesse, and Iury.*
7 *The sincerity of Christian religi-*

on.

on.
8 The huge heape of sinnes that then will appeare.
9 The strictnesse of the Iudgement.
10 The terror that we ought to conceiue of that iudgement.
11 VVho shal be the Iudge.
12 VVhat shall be the assembly.
13 Who the accusers and witnesses.
14 The shame which then wil seize vpon the sinner.
15 The accusation of the Diuell.
16 The expostulation of the Iudge.
17 The dreadfulnesse of the sentence
18 The astonishment of the sinner.
19 The maiesty of the Iudge.
20 The Saints and Angels shall bee touched with terror.
21 The confusion of the Sinner
22 The desperate extremities which will beset the Sinner.
23 The inestimable treasure of a good conscience.
24 Euery moment of our life is a steppe towards iudgement.
25 Our cause of mourning.
26 What prouision we should make

against

against the day of iudgement.
27 How a ſinner ſhould haſten and preſent himeſelfe to Chriſt.

WO to me wretch what ſhall I doe in that day, that greate day, that day of fury and of feare: when an vniuerſall floud of fire ſhall ouerſtreame the whole world, and conſume both the beauty and glory thereof into nothing; when at the ſound of the trumpet 1 all graues ſhall open, and yeelde vp their priſoners, which they haue kept faſt 2 fettered in the chaines of death, from al ages, ſince the world was made. When the ſoule of euery ſinner, at the approch vnto the body

ſhall

ſhall cry out with curſes a-
gainſt it, becauſe to pleaſe
ſuch a loathſom lump of ca-
rion & dung, it hath incur-
red ineſtimable both loſſe
and paine. When the bo-
dy againe ſhall entertaine
and welcome the ſoul, with
a cruell curſe; that it would
be abuſed by ſuch baſe plea
ſures, to the irrepairable ru-
ine of them both: whē with
ſuch ſalutations they ſhal
knit together, not as com-
panions, but as enemies; not
as helpers, but as perſecu-
tors and tormentors; not as
one the habitation of the
other, but as the priſon, the
fetters, the ſnare; to endure
perpetually the full weight
of Gods iuſtice together.

Whē

When the bookes of euery mans naked conscience shall bee laide forth; and thereout a long processe drawne against them. Whē
3 all the sinnes which euer I committed, from my birth to my buriall, shall be summoned to appeare against me; & all my actions, words and thoughts, euen those which I most esteemed, eyther concealed, or else forgotten, shall be set in so open and plaine a view, that
4 all the world shall point at me, and say, *Fie, oh shame, behold what he hath done.* When I shall bee charged with a strict reckoning, how euery moment of my life, (euen to the twinckling of an eye)

hath

hath beene employed; and
bee compelled to aunſwere
to many thinges, whereof
I would haue ſcorned to
haue beene eyther queſtio-
ned or tolde, during the
time of my life; When, not
onely my actions, but my
ceaſe from affaires; not
my wordes onely, but alſo
my ſilence; and as well the
vacancie of my mind, as my
very leaſt and lighteſt
thoughtes ſhall be ſeuerely
examined. The one, for
committing that which is
euil, the other, for omitting
that which is good; it being
ſufficient to condemne
me, euen that I liued; (as the
fig tree was curſed which
did beare leaues and no

Mat. 25 fruit.) if my life were not spent in the seruice of God. When the heauens shall threaten me, the earth cast mee vppe, and all the creatures which I haue abused, crie vengeance against mee, When the Deuils shall accuse me, my owne conscience giue euidence against mee. and the whole Iurie of Saintes, passe their verdict vpon me,

Oh sincere Christian Religion! what purity doest thou teach? how strict a reckoning dost thou exact? how seuere a iudgement doest thou expect? In Christian Religion, it sufficeth not that our liues be harmlesse, but they must be ho-

nestly

neſtly and profitably imployed: it ſufficeth not that our carriage be, neither hurtfull nor impure, but it muſt be alwayes and entirely bent vnto good. Not our actions onely, not only our wordes, but our ſecret cogitations ſhall be rigorouſly examined; euen in that manner whereof the Prophet hath ſpoken: *At that time will I ſearch Hieruſalem with lightes, and viſite the men that are frozen in their dregs, and ſay in their heartes; the Lord will neither do good, nor do euill.* Soph. 1. 12.

Ah wretch! what a mountainous heape of ſinnes ſhal in that day bee laide to my charge, which now I doe

not eyther remember, or els regard? How many of my actiõs which now I esteem, some harmelesse, others good, will (vpon touch of this triall) bee found most hainous & horrible sinnes? no defence, no deniall, will that day serue, either to countenance, or to couer them. It will bee in vain to offer, either excuse, or else entreatie; seeing there shall then bee left, no place for the one, nor pitty for the other. Nothing shall bee graunted which shall bee required, because nothing was performed which was commanded; but without either fauour or delay, I must receiue sentence according

9

to

to the law; *Eye for eye, tooth for tooth, wounde for wounde, stripe for stripe*; and submit my selfe to suffer, euen as I haue done. Exod. 21. 24.

Vnprofitable sinner, will not this cause thee to cast out most hideous cries? is not this enough to drawe foorth the deerest droppes of thy bloud into teares? *Felix*, the president of *Iudea*, being an Infidell, did tremble, when S. *Paul* disputed to him of iudgement; and doest thou, being a Christian; remaine vnmoued? *Iob*, being a iust man, reported of himselfe, that, *he alwaies trembled before the Maiesty of God, like one that saileth in a stormy tempest; & that his feare hath been* 10 Act. 24. 26.

so great, that he was vnable to beare it: and doest thou, a most sinnefull wretch, hold still secure? O stony, O steely hardenesse of my hart, which these blowes are vnable to breake! O heauie sleepe of my soule, thou art not a sleepe but deade, if these pinches do not awake thee! But proceed a little to examine the rest, although it farre exceede thy apprehension; doe not altogether suppresse that, which thou art not able fully to expresse; take a light touch of those terrors, which the more suddainely they fall vpon thee, the more insupportable they wil be to endure.

Who

Who then shall bee my Iudge? euen he, to whose cõtumely did tend whatsoeuer I haue done amisse. He, I say, whose maiesty I haue dishonoured, whose mercy, whose might I haue despised; whose glorie I haue abased, whose goodnes I haue abused; whose presẽce I haue prophaned; & whose long patience I haue interpreted, either ignorance or allowance of all my euill. 11

In what assembly shal this iudgement bee? euen before the whole Court of heauen; in presence of all the Angels, in presence of all the Saintes; whose bright beautie will make my deformity more vgly and monstrous; 12

as contraries sit together do most euidently appeare. So many diuels as there are, so many accusers shall be against me: so many witnesses against me, as euer I haue committed sins. What trembling, what shame will then seaze vpon me? What admiration will there be of heauen and of earth? What looking on of al creaturs? whē, in the assembly of Angels and Saints, as so many stars, before the presence of Iesus Christ, the bright sunne of purity & glory; a loathsome sinner shall bee brought forth, poor, naked & alone; accompanied only with his accusing conscience, and arraied with the ornamentes

14

mentes of his iniquities: When the large history of his life shall bee openly reade, and the clamour of his sinnes shall strike his conscience into a dumbe dumpe.

Then shall the deuill also be ready, in this manner, to oppose against him. O iust Iudge! I haue neither done him pleasure, nor endured for him any paine; & yet see, what a nimble eare hee hath borne to all my directions: how duly he hath followed my counsailes, how dutifully obeyed my commaundementes; how perfectly he is transformed into mine image. As for thee, who hast done so

much good, and ſuffered ſo much euill for him, he hath neuer remembred thee; or if he did, it was, eyther with proude contempt, or baſe mockery, or elſe with obſtinate crueltie and deſpight.

Then ſhal crie out againſt him, not the guiltles bloode of *Abel*, but the precious
16 bloode of Ieſus Chriſt, which he hath malitiouſlie ſhed, & prophanely trampled vnder foote; and the Iudge ſhal in this ſort (within his owne conſcience) expoſtulate with him. Stand forth, thou peeuiſh & peruerſe wretch; what haſt thou ſeene in me worthy of this cõtempt? what want, eyther of perfection in my ſelfe, or

of loue and liberality towardes thee? I framed thee out of the dust of the earth; and formed in thee my own image. To recouer thee frō thy wilfull fal, I went down from heauen; I was born in great pouerty; I liued with great paine; I died with intollerable tormēts & scorn: witnesse these wounds; witnesse the earth, which trembled; witnes the heauens, which drew in their light, when my death was in action Come on now: where is thy thankefulnes? where is thy obedience? howe hast thou aunswered the inspirations? how hast thou vsed the meanes & opportunities, which were giuen

to draw thee to newneſſe of life? What deſire haſt thou had of the workes of mercy, which I commaunded? what loue of thy neighbour which I commended vnto thee? Is this the account thou haſt made of my ſuffering? is this thy eſtimation of the ſhedding of my blood? Hereupō that dreadfull ſentence ſhall be pronounced: *Depart from me ye curſed.*

17 *Depart frō thee?* O Chriſt! Why, thou art all thinges; and therefore the loſſe of thee, is an vniuerſall loſſe of all thinges: thou art the greateſt good; and therefore to be depriued of thee, is the greateſt euil: thou art

the very centre, and perfect rest of the soule; & therfore to be pulled frō thee, is the most cruell separation that cā be. But whither, O Lord, wilt thou banish vs? *Into euerlasting fire.* What? into fire? into euerlasting fire? Ah wretches: *cursed* indeede, both in our vnhappy birth, & in our vngodly being, & in our vngracious end. Before thou didest inuite with thy blessings; but then thou wilt loade with thy sad and heauie curse. Alas; *who can dwell in the burning fire? who cā abide the euerlasting flames?* Esay. 33.

Alasse, what haue I done? whome haue I offended? whom haue I prouoked? If the iust shall hardly bee saued,

ued, what shall become of me, wretched sinner? where shall I hide me? or how shal I appeare? I o go forwarde it will be intollerable, to go backe impossible, to turn aside vnauaileable. And so
18 great will bee the astonishment, betweene sorrow, shame & feare, that the guilty sinner shal be desirous to hide himselfe, (if it were possible) euen in hell.

What way shal I then take in these desperate extremities? whether shal I turn my self? what shift, what friends shall I be able to make? all things giuing cause of terrour, and nothing of cõfort.
19 with what coũtenance shal I be able to sustaine the ma-

iesty

iesty of the most seuere Iudge, both in searching out; & in punishing offences? whoe neither can bee blinded, nor will be corrupted?

The heauens and the earth shal fly before his presence: the Angels and saints shall be touched with terrour and astonishment, not for any daunger towardes themselues, but at the greatnes of his indignation: euen as a harmeless child, wil be afraid at the fury of his Father, against his bondslaue; or as a tempestuous sea, will strike astonishmēt into him, that standeth safe vpon the shore. Alas then, what shal I do? but euen faint for fear, Reuel. 21. 20

and

& ſtand as a moſt deſperate and forlorne wretch, fulof vnfruitfull repentance, depriued both of comfort and courage; trembling & quaking before his maieſty, whom ſo greiuouſly I haue
21 prouoked; altogether confounded, at the intollerable vehemency and waight of his wrath, at the inexcuſable number and enormitie of my ſinnes, at the caſeleſſe and endleſſe puniſhment, which I ſhall ſee I haue deſerued.

22 Who, where, what thing ſhall then bee my comfort, when I ſhall be included in theſe extreame ſtraites; hauing, *on one ſide*, my ſinnes accuſing mee; *on the other*,

Iustice threatning me; *aboue* an angry Iudge cõdemning me; *beneath*, hell open, and the boyling furnace ready to deuoure mee; *before*, the deuils, with bitter scoffes & vpbradings hayling me; *behind*, the Saints and my neereſt friends, not only forſaking mee, but reioycing & praiſing God for his iuſtice in my damnation; *within*, my conſcience tearing me; *without*, the powers of heauen ſhaken and diſſolued, the elementes ſhiuered in peeces, the whole worlde flaming, and all damned ſoules crying and curſing round about mee.

O indignation of the Almighty, fall not vpon

mee;

me; for I haue neither power to reſiſt thee, nor patience to bear thee, nor place
23 to auoid thee. And doubtleſſe it is impoſſible, either to expreſſe, or to imagine, what an ineſtimable treaſure a good conſcience will bee at that day. And, if a ſinner could now conceiue, the infinite ſea of terrors & torments, which then hee ſhall perceiue to ruſh vpon him, hee would not aduenture to endure them one moment, for all the falſe pleaſures his ſweeteſt ſins can afford.

All the courſe of our life,
24 is a continuall paſſage; euery moment of our time, is one ſteppe towardes this

iudgement. And yet ſo far are wee, either from ſhame, or from compaſſion of our ſelues, that euen in going to our triall, we ceaſe not, both to aggrauate and multiply our crimes; & to prouoke his diſpleaſure, whoe muſt giue ſentence vpon vs.

Alas, wretch, what ſhall I doe? If I ſpeake, my ſinnes ſtand vp againſt mee: and if I hold my peace, I find noe man to comfort me. Morne, O my ſoule, drowne thy ſelfe in bitter mourning; howle out and lament, becauſe of theſe heauy horrours, which thine offences prepare daily to heape vpō thee; thou being as vna-

ble

ble to repel the one, as worthily to repres, or to repent the other.

And yet now thou doest see these euils, see also if
26 thou canst shunne them; let no paines be too greate, no petitions either too oftē or too earnest, to make prouision against that day. Trample vnder foote the vile vanities of this life, shake thē off, as Saint Paule did the viper, into the fire, lest at the last they cause thee to shake. Strike off all delaies, which haue already deuoured too much of thy good time.

Enter now into iudgement, against thy selfe, that when thou shalt appear in that day, before the

greate

greate Iudge, hee may then finde that thou art iudged. Follow the counsell of him, who would bee thy aduocate, before hee will be thy Iudge. Followe, I say, the aduice of him, whoe, as hee best knoweth the dangers of this day, soe hath hee taught vs, in these wordes, to preuent them. *Take heede to your selues, that your hearts be not made heauy with eating and drinking, and cares of this life, and that day come sodainely vpon you.*

Runne, O runne vnto thy only refuge Iesus Christ thy redeemer; and become (as it doth become thee) an humble suppliant, in the lowest degree, both of sor- 27

row

row and ſhame. Proſtrate thy ſelf before his preſence, with the ſame confuſion, wherewith a wife that hath committed adultery, would preſent her ſelfe to her iniuried husband. Poure out thy teares at his feete, make an abiect countenance and geſture, vnfained meſſegers of thy diſtreſſed mind, let thy words be ſeaſoned with ſighs, and bathed in teares, and ſo addreſſe thy ſuite vnto him. Although it bee late it is not yet too late to call for his mercy, & wherfore ſhouldſt thou be cõfumed in ſaying nothing? As it is impoſſible hee ſhoulde forgette the paſſiones which hee endured

§ 5

is it not credible that he ſhould not haue compaſſion on thee, for whom hee ſuffered.

THE

§ 6

THE PRAYER

1 WHat moued God to make and to redeeme vs.
2 The loue of God can neither be changed nor diminished
3 Wherfore Christ came into the world.
4 Our comforts from the same.
5 Our comfortes from that which Christ suffered.
6 Our comforts from the office of Christ.

7 *Our comforts from the power & goodnesse of Christ.*
8 *Christ calleth vs, before wee can call vpon him.*
9 *Our comforts from the same.*
10 *Our comfortes from our owne distresse.*
11 *Our comforts from our faith & our hope.*
12 *Vpon what power God enioyneth vs a taske to serue him*
13 *The true darkenesse and death of the soule.*

O Christ, O sonne of the euerliuing God; in goodnesse infinite, infinite also in greatnesse; in power Almighty, in wisedome wonderfull, in iudgement iust, in promise true, in workes holy, in mercy rich; patient towardes sinners, and spa-

ring when they do repent: call to thy remembaunce, O sweete Iesus, for whose sake thou wert contēt to endure all the miseries of mortality: hunger, colde, griefe, pouertie, contempt, scorne, blasphemies, bands, blows, the crosse, woundes, death, and the graue.

And now, O Lorde, where is this loue? where are these mercies? is thy goodesse come to an ende? and will thine anger neuer againe be appeased? If I bee full of impietie, art thou therefore not full of pitty? and if I confesse the one, wilt thou therfore deny the other? If my sinnes are greater then it is meete, are thy

mercies lesser thē they were wont? if thy glorious greatnesse did make mee draw backe, wilt thou therefore draw backe thy gracious goodnes?

O Lord my God, although I am a sinner, yet am I thy creature: although I am a sinner, yet am I redeemed with the blessed price of thy blood. O Lorde my life, it was no goodnes in mee, that compelled thee to make mee, but euen thy loue; it was no merit in me, that did win thee to redeem mee, but euen thy mercy. Why then, sweet Christ, & most louing Iesu, let that loue, which compēled thee to make me, compell thee

alſo to help me; let that mercy which did winne thee to die for me, winne thee alſo to ſaue my life. For thou art alwaies one; thy loue doth not goe and come like the loue of man, but it is inuariable, immutable; it is like thy ſelfe, it is euen as thy ſelfe; thy loue is very God, and can neither be changed, nor diminiſhed.

Heare me, O Lord, heale me, O Lord, heale my ſicke ſoule, which panteth at thy feete, & is euen at the point to periſh. Reiect not him, who deiecteth himſelfe; let not the abaſing of my ſelfe, make me ſeeme baſe vnto thee. Enter not into iudgement with thy ſeruant; but

according to thy mercies, to the multitude of thy mercies, put away mine iniquities. Fauour (O Lorde) fauour and ſpare thy ſeruaunt, that thou maieſt bee prayſed in the work of thy mercy, who neuer forſakeſt them thar truſt in thee.

Thinke not on thy hate againſt a ſinner, but thinke on thy loue towardes thy creature: remember not thy iuſtice, whereby thou puniſheſt, but remember thy mercy, wherby thou ſaueſt: forget me as I was diſobedient, prouoking thee to wrath, and regarde mee as I am diſtreſſed, crying to thee for helpe. Comfort me that am weak, heale me that

am wounded, raiſe mee that am deade. Heale the infirmity which grieueth mee, and thou ſhalt remoue the deformity which offendeth thee: take away the wretchedneſſe, whereof I languiſh, and thou ſhalt take away the loathſomneſſe, which thou abhorreſt: free mee from my daunger, and thou ſhalt free my ſelfe from thy diſpleaſure.

3 O ſweet Lord, and moſt mercifull Ieſus Chriſt, wee know wherefore thou cameſt into the worlde; euen to ſeeke and to ſaue that which was loſt. And do not thou, O Lorde, forget that, which wee vile wretches, not onely know to bee a

very

very truth, but acknowledge to be our onely truſt.
Thou cameſt to ſaue that which was loſt; and wilte thou ſuffer me to periſh, in the view of thy pittiful eyes, in the preſence of thy bowels of mercy? Thou cameſt to cal ſinners to repentance; & wilt thou not hear them, when they do repent? thou cammeſt to ſeeke thoſe which wandred, and to aſſemble thoſe which were diſperſed; and wilt thou not receiue thoſe which come vnto thee? which crie after thee? which call vpon thee? 4

Thou diddeſt not ſtop thine eares when thou wert blaſphemed; and wilt thou ſtop them now thou 5

art intreated? Thou diddeſt not turne away thy face from thoſe that ſpat vpon thee, and buffeted thee, and wilt thou now turne it away from thoſe that pray vnto thee?

O thou hope of my heart, and ſtrength of my ſoule, whether ſhould I run for ſuccour? to whom ſhold I reſort, but only vnto thee?

6 who art the reconciler, the redeemer, the Sauiour of mankinde? O reconciler, whome wilt thou reconcile to thy Father? if thou reiectest a poore ſinner, who condemneth himſelfe, and calleth vpon thee? If death ſhall deuoure him, who diſpaireth in himſelfe, and

truſteth

truſteth in thee? If that ſoule ſhall bee drowned in hell, which acknowledgeth his owne wickedneſſe with feare, and thy goodnes with loue? O redeemer, whome haſt thou then redeemed? O Sauiour, whome then wilt thou ſaue?

O Chriſt heare me, O Chriſt helpe me; or elſe tel mee thy vnworthy ſeruant, O mercifull God, tell thy ſeruant, to whome ſhall I crie? To whome ſhall I complaine? Who is more able to helpe? Who more 7
eaſie to bee entreated? To whome may I flie more ſafelie? To whome more readily? Who is more mightie? Who more milde? VVhere

may I be more bold? where more ſecure?

O thou onely refuge and reliefe of the diſtreſſed,
8 to whome no man ſueth without hope of helpe; forſake mee not now I call vpon thee, for before I did call vpon thee, thou diddeſt call me; and to the end that I ſhould ſeek after thee, thou diddeſt ſeeke out me. Sweet Ieſus, I praiſe thee for this voluntary gift of thy goodneſſe; O let it not be vnprofitable vnto me.
9 Finiſh that which thou haſt begun; and giue mee the thing which thou haſt moued mee to deſire.

Heare my prayer and haue mercy vpon me, a for-

saken Orphane; looke vpon the teares of my miserie, and speake peace to my sobbing soule. Haue mercy vppon me, O Sonne of *Dauid*; O fountaine of mercy, haue mercy vpon mee, and of thy sweet mercy reiect not him, whome of thy goodnesse, and for thy glory thou hast created. Heale the diseased, helpe the distressed, which cryeth to thee for comfort.

O light, behold the blind; O strength, streatch forth thy hand, that the lame may come vnto thee; O life, raise the dead out of the Sepulchre of his sinnes.

O merciful louer of mankind, ah, shew thy selfe vnto me;

me; reueale thy glory, reueale thy grace, oh let mee behold, oh let me hold thee.

Let me find, let me feele, that thou only art the hope of the distressed, the relefe of the afflicted, the cõfort, the strength, the ioy of all. O Christ, let me not in vain beliue this truth: O Christ, let mee not in vain lay hold vpon this hope: O Christ, let mee not in vaine desire this mercy. And if my faith be so faint, my hope so cold, my prayer so weake, that I can thereby deserue, neyther pardon of my sinnes, nor participation of thy righteousnes; supply thou, I beseech thee, my imperfections; that by thy mercy

11

I may obtaine the one, and by thy merites the other. For all our goodnes is thy free gift; exact therefore no more of me, then thou doest giue me. Giue me what perfection thou requirest, and require of me what perfection thou wilt.

For, although thou hast enioyned vs a taske to serue thee, yet is it not vpon any proofe or possibility of our proper power, but vppon promise of thy diuine assistance. And therefore by so much the more do thou for me, by how much my own power doth not suffice me. For, throgh my weakenes, I am the more fit to bee sustained by thy strength; to .22

which

which all things are so farre from being impossible, that nothing is hard.

Therefore, O sweete Iesu, O my God, rebuke the tempestuous troubles of my soule; calme my vnquiet conscience; pull mee out of the armes of sinne, which is the true darkenes and death
13 of the soule; and receiue mee into the embracementes of thy heauenly light. Set my feet in thy pathes, and so both order and strengthen my steps, that I may not only walke, but runne the way of thy commaundements.

Bring me from al outward things to my selfe, and from my selfe vnto thee; that I may become as like to thee

in will and desire, as I am in nature. Set mee wholy on fire with thy loue; thy sweet loue, thy longing loue, thy chast loue; with desire of thee, with contentment, with ioy, with saciety in thee. Let this light of thy loue captiuate my senses, from all other both lightes and delightes; let it cleare my soule from the grosse vapours of flesh and blood: that, thereby my vnderstanding may know thee, my heart may honour thee, my will may obey thee, all my forces may serue thee: with erneſt intent, with effectual industrie; to amende my faultes, to beate downe my passions, to maintaine my

goodmotions, and to prosecute my good purposes and endeauours. That, as hetherto I haue liued against my selfe, and without thee, so, from hencefforth I may lead my life, for my selfe, in, and by thee, sweet Iesus,

AMEN.

Periissem nisi periissem.

The remembrance of thy iudgementes, were feareful vnto me. Psal. 119.

For Gods iudgements were terrible vnto mee. Iob. 31. 23.

§ 7

THE Touch of sinne and the terrors of hel, do *cause the soule to lay hold upon Gods* mercy.

1 *Our regeneration.*
2 *Our falling into Voluntary sinnes.*
3 *The curse of the Iewes followeth their cruelty.*
4 *The consideration of good and of*

evill

euill tormenteth the wicked a like.

5 Sinne, defileth, deformeth destroyeth the soule.

6 The trechery of a sinner against God.

7 The lamentable exchange that a sinner maketh.

8 Securitie and ioy are deceitfull enemies to a sinner.

9 How narrowly God obserueth our actions.

10 How a sinner is beset with terrours.

11 A sinner is vnworthie of the seruice of any creature

12 The accompts of a sinner.

13 The summe of his accompts.

14 The penalty of his obligation.

15 A Sinner hangeth ouer hell, by the slender twined thred of this life;

O Soule, O wicked O wretched soul shake off this sloath, this sleep, this death of Sinne; wherein thou wallowest, and wherein thou wandrest: raise vp, rowse vp thy selfe from this daungerous dulnesse. Call to thy consideration (vnhappy creature) from whence thou runnest, where thou art, and whereto thou hastenest; the fauor which thou forsakest, the horror wherein thou abidest, and the terrour whereto thou tendest.

Thou wert once washed cleane, with the heauēlie fountaine in Baptisme, cloathed with the pure robe of I

righte-

righteousnesse, endowed with the ioyes, of heauen, and espowsed to thy Sauiour Christ. But nowe thou hast, by impurity of life, soiled thy selfe with sinne, defiled that glorious garment, broken those sacred bands, & made thy louing spouse, both thine earnest enemie and seuere iudge.

2

O Christ, how can I forget thy goodnesse? and yet how dare I remember thy greatnesse? I haue denied thee with *Peter*, betrayed thee with *Iudas*, and runne from thee with thy other disciples: nay, with the most accursed cruell Iewes, I haue mocked, blasphemed, buffeted, and scourged thee,

ſpet vpõ thy glorious face, and torne open thy tender woundes. Then, ſince I haue committed their cruelties, what hope may I haue to auoid their curſe? that thy blood be not vpon me, and my poſterity. 3

Alas (miſerable wretch) in what pathes haue I walked? In what pollutiones haue I wallowed? And in what perplexities am I now plunged? Wherein, the cõſideration both of good & euill, tormenteth mee alike. Of good, with griefe of that wich I haue loſt: of euill, partly with ſenſe of that which I ſuſtaine; and partly with feare of that which I expect. I haue loſt 4

glory, I feele ſhame, I feare
puniſhment: the loſſe is by
me irreparable, the ſhame
inexcuſable, the feare incō-
ſolable. Oh miſerable eſtate,
oh vncomfortable; not only
to be depriued of vnſpeaka-
ble ioyes, but to be afflicted
with intollerable paines.

5 O ſinne; the defiler, the
deformer, the deſtroyer of
ſoules; from howe high a
pitch of happines haſt thou
deiected me? Into how deep
a gulfe of miſeries haſt thou
depreſſed mee? with what a
world of woes haſt thou en-
cloſed mee? Heere woe, &
there woe, and a very hell
of woes is heaped vpon
me.

6 Iuſtly (Lord) iuſtly am

I thus tormented; for I haue beene faint, yea falſe, in the charge that thou haſt committed vnto mee. I haue throwne away my ſpirituall weapons; I haue forſaken the field of Chriſtian combat; and not onely cowardly yeelded, but traiterouſly turned to the prince of darkenes. 6

I haue caſt off my Sauiour, and caſt away my ſelfe; I haue forſaken the ſociety of Saints, and ioyned companie with the dãned crew; I haue abandoned the palaces of heauen, & built me a neſt in the loathſome den of hell: I am altogether become, an abiect from God, and a ſubiect of the Deuill.

7 What hast thou done, O mad man? O mischieuous, O monstrous man, what hast thou done? what a woful exchange hast thou made? what a lamentable losse hast thou incurred? O peruerse will! O miracle of madnes! How, O God, hath corruption depraued me? How, O God, shall satisfaction restore me?

Cast thy selfe, (forlorne wretch) into the vncomfortable dungeon of sorrowe; ouerwhelme thy selfe with mountaines of bitter mourning. Come griefe, come horrour, come anguish, come feare; heape your selues vpon me, wrappe me in, weigh me downe; I haue

impudētly contemned you, I haue desperately prouoked you, and now do miserably call for you.

So, so, it is iust afflict the wicked, torment the guilties; reuenge the iniuries, reuēgē the periuries, which I haue committted against GOD: giue the sinner a touch of the tortures, which he hath deserued: giue him a taste of the bāquet, which hee hath prepared. Comfort, peace, security, ioy, keepe away, I will none of you; except you bring a pardon with you. As, to many, who are sicke, all sweete thinges seeme bitter; so, al your pleasures are distastefull vnto me; I account you 8

my deceitfull and flattering enemies. Disquiet shal be my rest; mourning my mirth; sower sorrowe my comfort.

Alas, how shal I present my selfe, before the maiestie of the most righteous and vpright iudge? How shall my tearefull face beholde him? How terribly will he cast his countenance vpon me? His eyes far brighter then the sunne, haue narrowly obserued all my actions; hee hath weighed my wordes, hee hath numbred my thoughts, he hath seen, he hath sealed vppe all my sins. He hath hitherto been silent, hitherto patient; but, out alas, hee will one day

9

crie out; one day he will cal me to a reckoning for all.

O my heart, O poore heart, O heart full of miseries, neuer able to sustaine these firebrandes of conscience, Alasse, wretch that I am, comfortlesse and forsaken wretch: whether shal I goe? to whome shal I seek for succour? who shal haue pitty and compassion vpon me? If I beholde the heauens, I am iustly excluded, becausse I haue grieuously sinned against them. If I looke vpon the earth, it is weary of me, becausse I haue beene noysome vnto it: on the one side, I see the good, which I haue declined; on the other side,

10

the euill which I haue pur-
ſued: before mee is death,
ready to arreſt me; behinde
me, is my wicked life, ready
to accuſe me; aboue me, thy
iuſtice, ready to condemne
me; beneath me, hell fire,
11 ready to deuoure mee. I am
altogether vnworthy, that
the earth ſhould beare me,
that the light and aire ſhold
refreſh me, that any crea-
ture ſhoulde ſerue mee.
Mine eyes are not worthy
to looke towards thee, yea,
they are moſt worthy to be
extinguiſhed with teares. If
thē I be aſhamed to be ſeen,
howe ſhall I bee aſſured
to be receyued? If I haue no
heart to aske, what hope
can I haue, that I ſhall ob-
tain

taine?

Go too then, O sinnefull soule, enter againe into the closet of thy conscience, turne ouer the bookes of thy accountes; cast thy reckoninges, set downe thy summes; see what thou hast done, and what thou hast deserued.

Inprimis, for abusing many creatures, in desiring, seeking and embracing thē aboue the Creator. 12

Item, for blaspheming.

Item, for Swearing.

Item, for Lying.

Item, for vile and vaine talking.

Item, for Couetousnes.

Item, for Cruelty.

Item, for Pride.

Item, for Ambition,
Item, for Riot.
Item, for Gluttonie.
Item, for Drunkennes.
Item, for Lightnes.
Item, for Lofenes.
Item, for Luſt,
Item, for Enuie.
Item, for Hatred.
Item, for Anger.
Item, for Vnquietnes.
Item, for Frowardnes.
Item, for Obſtinacie.
Item, for Raſhnes.
Item, for Violence.
Item, for Idlenes.
Item, for Sloth.
Item, for Hypocriſie.
Item, for Flatterie.
Item, for Curioſitie.
Item, for Detraction.
Item, for Oppreſſion.

Item, for Slaunder, &c.

The totall ſumme is; the manifeſt and manifolde breach of al thy commaundements. 13

The penalty is, eternall baniſhment from thy preſence, and intollerable and endleſſe paines in hell fire.

Out vpon me wretch; alas, what ſhall becom of me? O my Lord, I know not what to doe, I cannot tell what aunſwere to make: & being now in extremity, both of danger & feare, my cogitations trouble me, my conſcience tormenteth me, euery thought is a thorne vnto me. Inſomuch, as I may conclude of my ſelfe with that of *Iudas*; *It had been good* Mat 26.

for me, that I had neuer beene borne.

Nay, goe on then a little further, looke downe into hell, before thou leape into it; obserue there who expect thy comming, & what shall be thy entertainemẽt. Looke downe into hel, I say, ouer which now thou hangest, by the slender twined threed of this life; which if it should happen suddainely to breake, thou art in danger therein to bee deuoured; if it dooth not breake, yet, the turning of the heauens is in stead of a wheele, which continually windeth some part thereof from thee.

§ 8

THE

Conſideratiõ of *the paines of hell*

1 THe *horror of hell.*
2 *VVherefore the damned blaſpheme God.*
3 *Of the common and Vniuerſall paine of ſenſe.*
4 *The tormentes of the inwarde powers.*
5 *The torments of conſcience.*
6 *The torments of the ſenſes.*
7 *Of the Violence and perpetuity of hell fire.*

8 Although

8 *Although hell fire be of one sorte, yet doth it not torment all the damned alike.*

9 *Of the paines of losse.*

10 *A greater torment then the torment of hell.*

11 *A short Prayer.*

12 *Of particular paines.*

13 *How paines shall be proportioned*

14 *The Varietie of particular paine.*

15 *The full flood of Gods wrath shal then breake forth*

16 *All the torments of this life stild in nee comparison with the torments of hell.*

17 *To whom the paines of hell shall be most heauie.*

18 *The least torment of hell is more then can be conceiued.*

19 *The circumstances which make the paines of hell intollerable.*

20 *The principall circumstance wlich maketh them intollerable.*

21 *The hopelesse straining of the damned.*

22 *The tormentes of hell are a mixture of the worst in life and*

in death.
23 *Hell is a liuing death.*
24 *The endlesse Vengeance of God in hell.*
25 *Noe length of time can be compared with this perpetuitie.*
26 *Wherefore it is noe iniustice to inflict infinite punishmēt for sins that were done but for a time.*
27 *Coniectures howe intollerable these torments will be.*
28 *How hell fire exceedeth the fire of this world.*
29 *Of the exceeding darkenesse in hell.*

O Good God, what do I behold in this infernall lake? nothing but horror tumultuous & eternall horror. Fiery chaines, flaming whips, scorching darkenesse, tormenting di-

uels,

uels,& burning ſouls; how-
ling,roaring and lamenting
wo and alas. With a madde
rage blaſpheming God, in
deſpair for euer to be recei-
2 ued to his fauour,and in deſ
pite for being fettered by
him in thoſe eternal flames;
with a deſperate impacien-
cy curſing all creatures,and
eſpecially themſelues; tea-
ring (in a manner) their
own ſubſtance,& inuiting
the furious fiends to torme̅t
them, All the paines of this
life are ſingular, vexing on
lie ſome one ſenſe or mem-
ber of the body: or,if many
be affected at once, yet ne-
uer all.

But here, euery power
3 and part of the condemned

pri

prisoner, as wel inward as outward, hath both a full & fit charge of punishment; without either intercession or change. For, as he hath offended God, with euery power of his soul, and part of his body, soe must euerie one of them, receiue his peculiar punishment. The memory is tormented, with pleasures that are past; the apprehension, with paines that are present; the vnderstanding, with ioyes that are lost, and miseries that are to come: the will with a malicious & enuious disposition at the glory of God, and of his elect. And (aboue all) the conscience is griped

4

5

with

with a bitter deſpite, and ra ging fruitleſſe repentance, for euery particular offēce that the ſinner hath committed; which (once ſeemed ſoft and ſweete, but) then like Serpents, ſhall cruellie, and reſtleſly gnawe vpon him. Neuer ceaſing to rub into his remēberance, howe baſe were the cauſes of his calamity; what warning was giuen, what meanes were preſented him to haue auoided it; how effectually hee had beene perſwaded, howe earneſtly entreated to chaunge his choile, and accept the offer of eternall happineſſe; howe eaſilie hee might, and many times howe neerelie hee

had

had apprehended the occasion; and yet how negligently, how foolishly, how madly, he continued in his careleſſe courſe.

Further, the ſight is afflicted, with feareful darkeneſſe and vglie deuils; the hearing, with horrible & hidious cries; the ſmell, with poyſonous ſtinke; the taſte, with bitternes farre exceeding gall; the feeling, with intollerable fire. 6

A fire, which as nothing doth feed it, ſo it conſumeth nothing that it doth burne: a fire, which hath no light to comfort, but heat to torment: nor light, but to ſhew them their own miſeries, & the miſeries of thoſe whom 7

they

they did inordinatly affect. A fire, whose force shal neuer bee eyther, spent or extinguished, or yet abated: but so long as God is God, so long shall it torment the wicked; and that with such vehement rage of heat, that one drop of water to be applied to the scorched tong, wil be of greater valuation, then a thousand worldes.

O vnhappy bodies, which are to be bathed in this burning lake? speaking nothing but curses, seeing nothing but miseries, hearing nothing but mourning and gnashing of teeth. O seelie soules, which passed away the time of this life, eyther in idlenesse or in euil: What

an endleſſe chain of calamitie, haue your ſhort ioyes linked together? your ſeuen yeares of plenty are paſt; no mentiō, nor memory remaineth of them: your glory is vaniſhed; your felicitie is ſwallowed vp in the ſea of ſorrow; your pleaſures are now turned into Serpents in your ſides; into bellowes which blow vp the fire that torment you.

And although this fire be of one only ſort, yet doth it not in one ſorte torment the damned: but yeeldeth to euery ſinner a degree of puniſhment, anſwerable to the degree of his tranſgreſſion. Euen as when many ſtand vnder one ſcorching 8

Sun,

sunne, al are not vexed with heate alike: but, as their bodies are differently disposed, so doth one cõplaine aboue another. And therefore, that which is a propertie of our materiall fire, by reason of diuersitie of bodies, is proper also to the fire of hell, by reason of diuersity of sinnes. For, as the same materiall fire, burneth not straw, and wood, and Iron alike; so the same hell fire, perplexeth different sinners in a different sort. Because, not so much the persons, as the sins of men, are the proper subiect of this burning, the eternal fuell of these flames.

But this paine of sense, is

far surmounted (as diuines hold opiniō) by another paine which they terme the paine of losse. Because, that which the damned do feele in hel, is nothing comparable to that which they forgo: and that is, to be depriued, both of the societie and sight of God, wherein cōsisteth the essential glory of the saints. For, the more good a thing is, the greater paine and greife doth it cause, in being either not attained or lost: and therefore, seeing God is infinitely good, not onely comprehending, but exceeding the perfections of all things, and therewith also the last end of our desires, & the perfect rest of a

reasona-

resonable soul; it followeth that all the other torments of hell doe not soe much afflict the soul, as to be depriued for euer of him.

It cannot bee expressed, it cannot be conceiued; as, howe excellent and glorious is the sight of God, soe, what punishmēt it is to bee depriued thereof. Many are so weake in iudgement, that they desire noe more, thē to escape hel. But there is a farre greater tormēt, thē the torment of hell: it is a greater torment, to bee shut out of heauen, then to bee perpetuallie imprisoned in hell. Hell is intollerable, but innumerable hels are more tollerable, then to be depri-

ued

ued of the glory of heauen;
then to be hated of Chriſt;
then to haue him turne a-
way his quiet countenance,
then to haue him ſhut his a-
miable eyes: then to heare 11
him ſay vnto vs, *depart from*
me, I doe not know you. O
ſweet Chriſt, ſuffer vs not,
I beſeech thee, to taſte of
theſe torments; ſuffer vs
not ſecure ſoules, lightly to
eſteeme it: at leaſt ſuffer vs
not, with a high pace to ha-
ſten vnto it. Soe much as
thy glory and beauty ex-
ceede the baſeneſſe and
deformitie of hell; ſo much
the torment greater, to
be depriued of the one, then 12
to be poſſeſſed of the other.
And, beſides theſe commō

tormentes, euery offender
shall haue his particular
12 paines, according to the
difference of his sinnes, ei-
ther in quality, or in kind.
The proud shall bee abased and beaten vnder foot;
the couetous shall be crushed with the weight of their
want; the gluttenous shall
be deuoured with rauenous
hunger; the drunkard shall
dry vppe with scorching
thirst; the vnchast shall bee
wrapped in the griesly im-
bracement of stinging and
stinking flames; they that
regarded not the poor, cry-
ing vnto them for a crum
of bread, shal become there
both endlesse & booteless
beggars for a drop of wa-
ter

r: they that woulde not
this life once thinke v-
on theſe paines, thereby
bridle their affections,
all there (by reaſon of in-
nſiue ſenſe of them) be a-
e to think vpon nothing
ſe: and in like manner the
ſt, euen *by weight and mea-*
re. So that according to
e glorie and pleaſures,
hich they did enioy, mi-
ry and tormentes ſhal be
roportioned vnto them:
hereby, as well the beauty
d order of Gods iuſtice;
alſo both the manner of
eir exceſſe, and the mea-
re of it, ſhall perfectly ap-
are.

Pro. 26. 13

Reuel. 18. 7.

All this doth the Scrip-
r in diuerſe places declare

14 in that it ſaith, that in hel
is, hunger & thirſt, wailing
and gnaſhing of teeth; two
edged ſwordes, wormes,
ſerpentes, ſcorpions, ham-
mers, wormewood, water
mingled with gall, tempe-
ſtuous ſpirites, and ſpirits
created for reuenge. By
which, and other like ſpee-
ches, as well the greatnes
as alſo the multitude and
varietietie of torments, are
ſignified, which the dāned
ſhall perpetually endure.

Finally, then ſhall be
15 powred vpon the damned
the ful floud of gods wrath
which hee hath gathered
together, vpon all the ſins
that haue been committed
ſince the beginning of the

world; and al the tormentes which can possibly be imagined, shall there bee heaped vppon their heades. Nay, all the torments which in this life, either haue been inuented, or can bee imagined, doe stand in no comparison, whether for sharpnes, or for continuance, with the tormentes of that place: which although they shall be common to many, yet shall they be most heauie to those, who haue had best meanes and oportunity to auoide them, 16 17

And not onely all these paines, but any one of them shall be so grieuous and so intolerable, as it is impossible for any mortall

18 wit, eyther to expresse, or to imagine: for so much as the least torment of hell that can bee conceiued, is more then we can possibly conceiue. And yet shall no creature be grieued for them; & endured they must 19 bee, without any hope FIRST, of intermission SECONDLIE, of abatement THIRDLIE, of chaunge; without which, things, not onely painefull or indifferent, but also pleasant, (as appeareth by the Manna which God sent downe to the Children of Israel) become insupportable FOVRTHLY, of the poor comfort of calamitie, pitty, but to the contrarie, the de-

uils shall vpbraid them, the damned curse them, and the Saintes deride them; LASTLY, of end; for nothing is perfectly greate which hath an end.

If there might bee any end of these tormentes, although it should bee after so many millions of yeeres, as there are drops of water in the sea; as there are moats of dust vpon the earth; as there haue beene moments of time, since time beganne; it would bee some comfort to those who doe endure them. But eternity is intolerable vnto them; Infinite Eternity breaketh their heartes. If all the punishments in hel, were no grea-

ter then the ſtinging of ants or of fleas: Eternity is enough to make them intolerable. The preſent ſenſe of paine is not ſo grieuous to the damned, as it is grieuous to thinke, that after many milions of ages, they ſhall be ſo far, eyther from end, or from eaſe, as they were the firſt day of their beginning.

And as one that floteth, halfe choaked and wearied in the middeſt of the ſea, ceaſeth not to wreſtle with the waues, to caſt forth his hands euery way, although hee graſpeth nothing, but thinne and weake water, which continually deceiueth his paines; ſo they

that both ſwim and ſinke in this depth of death, ſhall alwayes ſtriue and ſtruggle therewith; although they neither finde nor hope for any helpe. 21

O deadly life; O immortal death: what ſhall I tearm thee? LIFE? And wherefore then doeſt thou kill? DEATH? And wherefore then doeſt thou endure? There is neither life nor death, but hath ſome thing good in it; for in life there is ſome eaſe, and in death an end: but thou haſt neyther eaſe nor end. What then ſhall I tearme thee? Euen the bitternes of both: for, of death thou haſt the torment, without any end; 22

of life thou haſt the continuance, without any eaſe. God hath taken away both from life and from death al that which is good; the reſidue hee hath mixed together, and therewith tempered the torments of hell.

O vnſauory compoſition of the cup of Gods wrath!

23 a death alwaies liuing, an end euer in beginning: a death which ſhall, not deuoure, but teare; eate, but

Pſal. 49. not conſume. And as this death can neuer die, ſo ſhall it neuer bee either ſatisfied or weary, in gnawing vpon euery part of his miſerable

24 pray. O intolerable vengeance, and equall with eternity; which no meanes

can

can moderate, no patience can endure, no time shall end. But so long as God shall liue, so long shall the damned die; and when hee shal cease to be happy, then shall they also cease to bee miserable.

A starre which is far greater thē the earth, appeareth to be a small spot in comparison of the heauens: much lesse shall the age of man seeme, much lesse the age & continuance of the whole world, in regarde of this perpetuitie of paines. The least moment of time if it be compared with ten millions of yeers, because both terms are definite, and the one a parte of the other, beareth, 25

although a very ſmall, yet ſome proportion: but this or any other number of yeeres, in reſpect of endleſſe eternitie, is nothing leſſe then iuſt nothing. For all thinges that are finite may bee compared together; but betweene that which is finite, and that which is infinite, there ſtandeth no cõpariſon.

26 Neither is it any peece of iniuſtice, to inflict endles puniſhment for ſinnes, that were done but for a time; becauſe the iuſt and ſeuere Iudge doth weigh, not the actions onely, but the harts of men. For, therefore do the wicked ſinne but for a time, becauſe they haue but

a time to liue. But, they are desirous to liue infinitelie, because they are desirous infinitely to offend; being more desirous to sinne then to liue; and not regarding life, but onely to enioy the pleasurs of sinne. And therfore it is iust, that they should neuer want punishment; who, had a will euer to offend: that they should neuer finde an ende of reuenge, who would neuer haue made an end of sinne. Againe, as God is infinite, both in maiesty and mercy, it followeth, that euery offence against that Maiesty, and mercy is also infinite; and therefore worthy infinitely to be punished.

And

27 And surely, if a man that is sharpely pinched with some one particular paine, bee it but the aking of one of his teeth, doth think one night exceeding long, although hee lieth in a soft bed, well applied and cared for; if he turneth often, and telleth the howrs, and thinketh euery one long vntill it be day: how tedious do we thinke that eternity will seeme, to those which shall be continually torne with these vniuersall tormentes, in a darke Babylonian furnace, foaming foorth most horrible heates? And if forty dayes raine, driuen with the tempest of Gods wrath, was sufficient to de-

stroy

stroy the whole worlde; what shall wee esteeme of the full storme and streame of his rage, wherein the fiery darts of his fury, shal neuer cease to beate vpon his enemies? 28

O stinging fire, kindled by the breath of Gods wrath; more exceeding the fire of this world, then that exceedeth the weakest sunshine! O vgly darkenes, cursed by the mouth of God! O eternall night, both inward of the soule, and outward of the body; in regard wherof, the palpable darknesse of Egypt, was scarse a day, which light cloudes ouercast! O long & loathsome night, wherein the 29 Exod. 10

mor-

morning wil neuer appear; wherein the hope of light will bee no lesse desperate, then the desire violent. Is this (O Lord) the wages of sinne? Is this the punishment of wicked doers, of whome I am one, in so deepe a degree? And is it maruaile then if my conscience quake? If my soule cleaue with sighes, & if my eies be drowned in teares?

THE

§ 9

THE PRAYER

1 THe Diuell may hereaue vs of our purity, but not God of his pittie.

2 Gods word is a will, and his will a power.

3 In regard of God there is no necessitie that we should be damned nor difficultie that we should not be saued.

4 Neither the diuell nor our sinnes can preuaile against the will of

God.

5 *How much our wickednesse is inferiour to Gods goodnesse.*

6 *Our hope resteth in the will of God.*

7 *If God iudge without mercy no man will be found righteous*

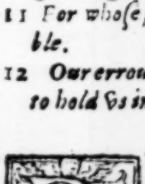
8 *The suffrings of Christ.*

9 *The bloud of Christ still streameth fresh in the sight of God, and pleadeth for vs.*

10 *Wherefore God hath giuen the knowledge of his sonne.*

11 *For whose sake God is fauourable.*

12 *Our errours should be a meane, to hold vs in the right way.*



VT, where am I? & whither am I carried? whether do you driue me, O my sinnes? Whether O God dost thou deliuer me? If my sinnes haue made me that I am thy offender,

haue

haue they alſoe made mee that I am not thy creature? If the diuel hath bereaued me of my purity, hath hee alſo bereaued thee of thy pitty? If thy iuſtice may rightly damne mee, cannot thy mercies poſſibly ſaue mee? And if I haue deſerued the one, haue I thereby alſo diſclaimed the other?

O merciful Lord, do not ſo look vpon me, that thou ſee not thy ſelf: regard not ſo my wickednes, that thou behold not thy owne goodneſſe: remember not ſo the ſinnes that I haue done, that thou forgette the ſubſtance which thou haſt made:

What (O hord) is the

ſenſe

ſenſe of this ſaying? *I will not the death of a ſinner, but I deſire that he be converted and liue*: is this, *I will not the death of a ſinner*, if thou reiectſt a ſinfull ſoule, if thou drowneſt it in hell, that crieth vnto thee for mercy? Is this *I deſire that he be converted & liue*?

2 O gracious God, whoſe word is a will, and whoſe will is a power; whoe doeſt promiſe nothing, but that which thou doeſt purpoſe, and who doſt purpoſe nothing, but that which thou art able to performe; ſuffer me, I pray thee, to ſpeake with thy mercy, me, I ſay, earth and aſhes, ſuffer me to ſpeake with thy mercy,

for greate are thy mercies towards vs.

Lord, if thou wilt not the death of a sinner, what necessity is there that I should be damned? If thou desirest that a sinner should be conuerted and liue, what difficulty is there that I should not be saued? Can the power & malice of the diuell? Can the number, can the enormity of my offences, eyther constraine that which thou wouldest not, or hinder that which thou desirest? 3

No, no, my God, the diuels tremble at thy mighty maiesty & if the sins of the whole world, were ballanced against the least of thy mer- 4

cies

cies, they coulde holde no weight; much leſſe can the offences of one wicked wretch, ſway thy Almighty and mercifull will. For, by how much God is greater then man, by ſo much is my wickednes inferiour to thy goodnes.

5

Haue mercy therefore vpon mee, O Almighty God, returne, deliuer my ſoule, ſaue me for thy mercies ſake: for if thou wilt, thou canſt ſaue mee; and in thy wil reſteth the ſtrength of my hope.

6

Remember not thy iuſtice, and my deſertes, but remember thy mercies, and my miſeries: thinke not vpon thy hate towardes offenders,

fenders, but thinke vppon thy loue tawards thy creatures; caſt thy ſeuere eye ofanger vpon thy ſonne, but looke vpon mee with thy eye of pitty,

O eternall God, hell is already full; & what profit is there in my deſtruction? Alſo many millions of ſinners will neuer come vnto thee, will neuer call, nor care for thy helpe: and if thou reiecteſt the repentant and ſorrowfull ſinner, who then ſhall bee ſaued? Or whome wilt thou find righteous, if thou iudgeſt without mercy?

When I was not, O Lord, thy fingers framed me, and thou neyther hateſt nor cõtemneſt

§

7

tēneſt any thing that thou haſt made. When I was a captiue of the diuell, a ſlaue of hell, thou diddeſt ſend thy beloued ſon to die for my redemption: and doe not now, I beſeech thee caſt that away, which thou haſt purchaſed at ſo high a price. When I walked in my own wicked wayes, thou didſt patiently endure me, mightely preſerue me, and graciouſly call me; and wilt thou not now beſtow one louing looke vpon me?

Why then (O louing God) looke vpon thy beloued Sonne; behold what he hath ſuffered, and of thy goodneſſe call him to thy remembrance, for whom

thy

thy will and his obedience did cause him to suffer. Beholde his bitter agonies, 8 wherin his body was sprinkled with a bloody sweate; beholde his backe torne with whips, his head pricked with thornes, his face defiled with spetting, behold his blessed body so violently strayned vpon the crosse; that the ioynts of his limmes were losed, and all his bones might be numbred: behold his harmelesse handes, and his vndefiled feete, painefully pierced with blunt and rough naile: behold his naked side struke through with a speare: behold the aboundance of bloud which gushed forth of those holy

foun-

fountaines; which blouds still streameth fresh in thy sight, and now pleadeth for my pardon.

9

Behold (O gracious God) how his feeling was possessed with paine, his hearing with reproach, his eye with scorne, his taste with gal, his smelling with loathsome sauour of putrifaction and filth, which was vpon the place wherein he suffered. Behold, how his necke bowed, his head hung, his breast beate: how his sight waxed dimme, his countenance pale, his legs & armes stiffe; how he groaned, how he gasped and gaue vp the ghost. Behold, how the heauens mourned, how the

earth

earth quaked, how the ſtones rent at the preſence of his paſſion; beholde the Prieſt, beholde the ſacrifice; euen the Lambe vndefiled, glorioufly imbrued with his owne bloud.

Wherefore (O my God) haſt thou giuen mee this knowledge of thy ſonne? wherefore haſt thou giuen me, this faith in his blood? that I ſhould ſee my redēption, and not attaine it? that I might, by that means, be the more vexed with ſorrow? Oh no; but rather, that I ſhould perceiue the remiſſion of my ſinnes, by his death; and receiue by his grace, to be iuſtified in thy

10

ſight.

11 Gracious and mercifull Father, by this thy ſonne by this my Sauiour, I moſt humbly beſeech thee, to looke fauourably vpon me, and as *Dauid* for the loue of *Ionathan*, was louing to *Mephiboſheth*, although he was lame; ſo for his ſake, in whom thou art wel pleaſed, be mercifull vnto me, moſt poore deformed creature; incline thy pitty towards me, hide not thy face now my ſoule is troubled. Graciouſly receiue the loſt ſheep, which ſtraying from thy paſtures through ſinne, & flying from thy preſence, through a guilty conſcience, he hath louingly ſought, &

ioyful-

ioyfully dooth bring vnto thee vppon his own shoulders. Restore mee to thy fauour, I beseech thee, for his sake, who euer maketh intercession for me; that I may perceiue that through him thou art pacified with me. Heare mee (O God of all pitty and power) and turne towardes mee; and let thy mercies accept his merits, for full satisfaction of my misdeedes.

O infinite mercy, thou hast set vs a way, and giuen vs a light; thou hast threatned vs the paines of hell, and promised vs the ioyes of heauen; now pierce my flesh with thy feare, that I may auoide the one; and

inflame my ſoule with thy loue, that I may attain the other. Grant, I pray thee, that as long trauailers are therby taught to loue their owne Countrie, ſo my former errors may henceforth be a meane, to holde mee in the right path: that being led by thee, and walking through thee, I may come vnto thee, and reſt in thee. For wee (ſilly wormes) are vnable to enter into thine eternity, vnleſſe thou, who haſt created vs, doeſt guide vs in.

12

Saue me, O Lord, ſaue mee from mine enemies, ſaue me from thine eternall indignation; ſaue me from the ſnares of hell, which in

euery place are pitched against me; saue me from the harde oppression of heauinesse, that my mind may be rayſed vppe and reioyce in thee. Saue (O God, who desirest not the death of a sinner) saue my sinnefull soule, which flieth, from thy fearefull iustice, to thy comfortable mercies; from the desert of my sinne, to the desert of thy Sonne. This (O God) is easie to thy power, and vsuall to thy mercy, and agreeable to thy will,

Sperate miserere.

Canete fœlices.

§ 10

THE Consideratiõ of the daunger in defering *repentance, and of the ioyes* of heauen, which thereby are aduentured to be loſt, *awaketh the Soule out of the ſecurity and ſleepe of* SINNE.

1 TO *what end man was created.*

2 *In what condition hee doth*

commonly abide.

3 A sinner is lamented of all creatures.

4 The most comfortable guest to the conscience of man.

5 How the holy Spirite worketh in the soule.

6 What bringeth vs to no sense of sinne.

7 What infecteth vs with the leprosie of this world.

8 Sinners commonly haue a purpose to amend in time.

9 The deceite of the deuill in holding vs in delay.

10 The Deuill by often renuing delaies, endeauoreth to winne our whole time from vs.

11 We haue neuer any surplusage of time to repent.

12 The impeasments which hold vs from amendment of life.

13 These impediments do grow more strong by delay.

14 Diuers similitudes declaring the same.

15 Long vse and custome of sinne is hardly altered. and wherfore.

16 Olde age how vnable and vnapt it is for amendment of life.
17 God requireth the best in our substance.
18 God requireth the entire in our selues.
19 How dangerous it is to defer repentance till the howre of death.
20 It is the nature of good thinges to be hardly attained.
21 It is against the law of iustice, to serue one, and demand wages of another.
22 Such as the life is, such is the death.
23 Naturally the end of all things, is answerable to the middle passages.
24 Few do truely repent in the last howre of life, and what are the causes.
25 If the Diuell can possesse vs all the time of our life, hee will hardly loose vs in the howre of death.
26 By what meanes the Deuill maketh the time of our death vnprofitable for repentance.
27 To die well is a long art of a

short life.

28 The extremity of dying, will take away our disposition to die well.

29 The greatest wisedome.

30 All Creatures doe call vs from our sinnes.

31 What Christ hath done to draw vs to him.

32 In what respect a sinner may be said more accursed then Adam, more damnable then the diuell.

33 Reuerence and respect of men, is of greater force with vs, then is the reuerence and respect of God.

34 Death is in the smallest treasures of this world.

34 We should not aduenture to sin, whether wee bee perswaded or doubtful that God will forgiue vs.

34 For whome God hath prepared ioyes.

35 How we may perceiue what ioyes are in heauen.

36 Wherefore we are more delighted with earthly then with heauenlie things.

Lift

Lift vp thine eyes, O miserable soul, lift vppe thy dull and drowsie eies. Beholde, to what end thou wert created; and behold in what condition thou doest now abide. Thou werte created to be, the spouse of Christ, the Temple of GOD, a vessell of election, the throne of the true *Salomon*, euen the rich and royall seate of Wisedome. But now, the Spouse of Christ is held, in the vglie armes, in the adulterous embracementes of the Deuill; the Temple of God is turned, to a sink of swine, to a cage of vncleane birds, to a den of theeues; the vessell

1

2

sell of election is filled with filth; the throne of wisedome is become, a seate of folly, a seate of madnesse, a chaire of pestilence.

Alasse, wretched soule, let the consideration, of this condition and of this ende, melt thy leaden hart; let thy stony eyes yeelde therat some teares. Lament, thy miserable estate; lament miserable soule; bestow some lamentations vpon thy selfe, O my soule: because the heauens lament thee, the Angels lamēt thee; because the Saintes lament thee; because all creatures lament thee. *Christ* letteth fall more tears, the Prophet *Hieremie* throweth foorth

more

more threanes for thee, thē they did for the desolation of the beutiful city *Ierusalē*.

Alasse, lamentable Soule, when diddest thou feele, when finde in thy self, the most comfortable guest of conscience, the holy spirite: which, wheresoeuer it entereth, abideth not idle. It dooth not onely adorne the soule with his presence, but sanctifieth it with his vertues; working all thinges that are necessarie vnto saluation. It sitteth in the soule, as a Maister in the house, directing; as a teacher in the schoole, instructing; as a King in his dominion, ruling; as a soule in the body, giuing life, sense,

4

5

senſe and motion to euerie members as a Sunne in the heauens, illuminating the vnderſtanding, enflaming the will, making vs not onlie able, but apt and willing to mount vpwarde. It maketh vs to decline euill; it maketh vs to doe good; it maketh vs to perſeuer in good; it geueth vs the reward of our good.

But, this gueſt of conſcience hath been a meere ſtraunger vnto thee: thou haſt not affected, thou haſt not inuited, thou haſt not entertained him: thou haſt entreated him, as the Gadarenes, thou haſt compelled him, as the Samaritanes did Chriſt. to depart from

Mar. 5.

Luk. 9.

thee.

thee. Nay, thou haſt altogether queaſomed thy conſcience, or lulled it, (at the leaſt) into a ſound & ſecure ſleepe:; awaking withall and ſharping thy witte, to frame arguments, eyther to iuſtifie or excuſe thy diſordered diſpoſition. Which, ioyned to cuſtom, hath brought thee to no ſenſe of many ſins, which, at the firſt were fearefull vnto thee, and which thine owne knowledge doth ſtill conuince. The Prophet *Elizeus* ſaide to his ſeruant *Geheſie*; *Thou haſt taken ſilver and garments of Naaman, alſo the leproſie of Naaman ſhall cleaue vnto thee*: the like ſentence haſt thou like

6

2. Reg. 6.

wiſe

7 wise found; thou hast affected the vile vanities of this worlde, and thou art infected with the leprosie of the same.

O my soule! what doest thou entend? what canst thou pretend, O my sottish soule? wilt thou still continue in this course of life? doest thou neuer purpose to chaunge thy carriage? wilt thou liue and die, and rot in thy sinnes? I suppose that thou wilt answere, no: thou hast a purpose hereafter to amende. 8 But if euer thou doest entend to frame thy selfe to a newe fashion of life, wherefore not presently? why not now? Oh! thou

art

art not yet prepared, yet thou art not able: it is not yet eyther easie or conuenient for thee. Well, take what leaues thou wilt to couer thy turpitude. Goe too, foulde thine armes, put thy handes into thy bosome, with *Salomons* slug-gard; pretend what doubts or difficulties thou wilt. Yet a little longer; thou hast not yet slept enough; thou art not yet satisfied, yet thou hast not surfeted with some sweet sinnes. But tell mee, I pray thee, when wilt thou reforme thy life, if not presently? when will it be more easie, when more conuenient? when will the time come, that thou shalt think

it time to amend?

Alaſſe poore ſoule, how miſerably art thou entangled in the witchcraft of this worlde? how deceitefully
9 doth the Diuell abuſe thee, by perſwading thee to defer that, which hee cannot deny to be moſt neceſſary for thee to doe? how cunningly dooth hee ſuffer thee to play vpon the hooke, and thinke that at pleaſure thou maieſt eſcape? Aſſuredly, whenſoeuer thou ſhall offer to breake from him, he wil euer perſwade thee, that it is not yet time: whenſoeuer thou ſhalt offer to caſt him forth, hee will alwaies crie, that hee is tormented before his time.

By often, by euer renuing delayes, although it ſhall be for very ſhort times, hee will ſeeke to win thy whole time from thee. 10

But looke (I pray thee) to the ſtate of thy life: examine thy yeers, which are already runne; conſider the age wherein now thou liueſt; and thou ſhalt eaſilie perceiue, that it is high time, or rather paſt time for thee, to ſettle thy ſelfe to amendement of life. If thou haddeſt neuer committed ſinnes in this world, all thy time is too ſcant to repent thoſe thou diddeſt bring with thee; and if thou hadeſt brought none, thou haſt not time enough, to repent 11

pent and reforme those which dayly thou doest commit, and thinkest thou that for all thy sinnes, c. riginal and actual, thou hast any surplusage of time to r epent?

Not yet easie, not yet conuenient for thee to breake from thy sinnes! Tell mee, seelie soule, blinded with ignorance, eyther affected, or very grosse; doest thou thinke that this will bee more easie, more conuenient for thee hereafter? whē euill custome shall growe more strong, and settle in thee a habite of sin? when the faculties of thy soule shall growe, eyther more weake, or more corrupt?

12

when

when the possession of the Deuill shall bee, both of greater force and familiarity within thee? and whē thou shalt be more separate from the grace and assistance of God? which is the onely meane that maketh our conuersion easie?

If these bee now the onelie impedimentes, the onely causes of this difficultie, is any man of so distorted iudgement, to think that his conuersion will bee more easie hereafter? Is not this the custome of bad debters who haue takē vp much money vpon loane, daylie to deferre payment, and daily to encrease their debt, and grow more vnable for 13

dis-

charge? Is it not thus with a ruinous building, the longer it bee suffered to ranne, the more charge it will require to be repayred? So fast as our sinnes receiue encrease, so fast do the knots multiplie, wherewith the soule is tied to the pleasure of the Deuill; so fast doe the chaines grow both heauy and strong, wherewith it is fettered and clogged from returning vnto God.

14 If thou canst not passe ouer the foorde, when the waters are low, how wilt thou doe it when they are risen? If it bee hard for thee to plucke vp a twigge, what wilt thou doe when

it is encreased to a tree? If the sparkes, the coales, the firebrandes of sinne, be not eatie to bee quenched, to what rage will the full flame thereof arise? If thy greene woundes be so hard to be cured, what wil be thy olde festered sores? Now thou art to striue with a few sinnes, hereafter they will bee many. Now thou art to wrestle against the euill custome of a few yeeres, hereafter it will be a grounded custome of long continuance. Euery day, thy sins increase in multitude, because one sinne draweth on another; and thy custom of sinning encreaseth in strength, vntill it groweth

to be naturall vnto thee.

He that driueth a naile, firſt ſtriketh eaſily, and afterwardes redoubleth in ſtrength: inſomuch, as, the more blowes hee ſtriketh, the more it is faſtened, and the harder it will bee to draw it forth. So, all our euill actions are ſo many ſtrokes, to faſten ſin within our ſoules; the more ſinnefull actions we commit, the faſter doth ſinne ſticke within vs, and the harder it will bee to drawe out the ſame. By vſe of ſinning, the vnderſtanding is darkened and made blind; the will is weakened, and made more inclinable to euill; the appetite is diſorde-

red

red; all the inferiour paſ-
ſions are more headſtrong,
and rebellious againſt the
gouernement of reaſon.

Hereby it happeneth,
that many men in their
decrepite age, when,
through debility of na-
ture, they are not able
to acte diuerſe ſinnes, yet
they take greater pleaſure
in thinking and diſcour-
ing vpon them, then e-
er they did when they
ould commit them. For,
y continuall cuſtome,
hich poſſeſſeth the place
f nature, the appetite of
ces is ſo rooted in the
arte of the ſoule, ſo ſoa-
d into the ſubſtance ther-
, that it cannot poſſibly

bee ſeparated from t
Iob. 20. 11. ſame. Hereupon *Iob* ſa
His bones are full of ſinnes of his youth, and ſhall lie downe with him in duſt.

What folly is it th
nay, how farre dooth
exceede the boundes
folly? how madde? h
inſenſible art thou, O
ſoule, to deferre thy
mendement to this vn
age? which is ſo farre
16 fitte to ſuſtaine thoſe
ſtere exerciſes, which
the conuerſion of a ſin
and conuerſation of a
ſtian doe require, tha
ſcarſe able to ſuſtaine
ſelfe. What? wilte
charge the greateſt

then vppon the weakeſt beaſt; that burthen which in thy ſtrong age thou art vnable to beare: will thou make more heauie, and then lay it vpon thy declining yeares? Wilte thou ſpende the flouriſhing yeares of thy youth, beauie and ſtrength, in the ſeruice of the Deuill, and thinke it ſufficient, to conſecrate thy impotent olde age to the ſeruice of God? Aſſuredly, God requireth the fatteſt, the faireſt, and without blemiſh for ſacrifice: in euery peace offering, *All the fatte is the Lordes.* Hee rebuked and puniſhed thoſe who offered the worſt part of their

17

Leuit. 3

Malac. 1. 8 substance; the blinde, the lame, and the sicke vnto him. This God required in the substance of his people; but hee requireth otherwise in themselues. In themselues, hee requireth, not only the best part, 18 but the entire; if the Deuill hath any parte, God careth for none.

If then the last age of thy life bee so insufficient, so vnfitte for true repentance; what account wilt thou make of the last houre 19 of the same? Darest thou aduenture to deferre this greate and weightie worke of the soule, vntill the last howre, wherein it is possible it should bee perfor-

med? O heauie hower! O daungerous delay! It is the nature of good thinges to bee hardly attained? & doeſt thou think to attain the moſt excellent good, the kingdome of heauen, the ſocietie and ſeate of Angels, the ſight of God, with ſo little labour? at ſo low a price? Is it not againſt the law of iuſtice, that he who ſpendeth his whole life in the ſeruice of the deuill, ſhould expect wages or rewarde of GOD? doth not the iudgement againſt the fiue fooliſh virgines, make thee afraide? who neuer made preparation for oyle, vntil the bridegroome was readie to enter?

20

21

ter?

Search the Scriptures, and thou shalt finde it a generall rule; such as the life is, such is the death. *Siracides* saith; *The way of sinners is paued with stones, but at the ende thereof is hell, darkenes and paines.* The Prophet *Dauid* saith; that God *rewardeth euery man according to his workes.* Saint Paul *vuoweth*, that the ende of the wicked, is according to their workes. Againe, the same Apostle saith; *Looke what a man soweth, that shall hee reape. Hee that soweth in the flesh, shall of the flesh reape corruption, hee that soweth in the spirite, shall of the spirite reape euerlasting*

22

Eccles. 21 10.

Ps. 61. 12

1. Cor.

Gal. 6.

life.

life. Generally, if all the Scriptures were powred forth, thou shalt finde nothing more beaten vppon, nothing more repeated, then this one sentence, vnder some variety of words. If then the ende of a man, bee answerable to his life; if naturally, the ende of all thinges bee aunswerable to the middle passages; what can be expected from a wicked life, but a wretched end? dooth not a tree fall that wayes, whether by growing it dooth incline? hee, whose actions, whose cogitations, whose whole life, did encline towardes hell, whether, in the end, wil he fall? where wil he lie? where 23

shall hee abide? heauen & hell are directly opposite, and a great distance lieth be-
Luk. 16. 26. tweene them; the wayes vnto them are full contrarie. If al thy life time thou doest trauaile the way to hell, is it probable that in the end, thou shalt ariue in heauen?

God can indeede, when hee please, inspire into thee true repentance: it is impiety to abridge eyther his mercy or his power. But how often hath hee done it in the last howre of life? how many doe then truelie repent? Is not all that which thou cāst do in this howre, rather vpon necessity, then choice of thy will? constrained rather, then freelie

24

per-

performed? proceeding rather from feare, then from loue? Or if it be from loue, yet, not of God, but of thy ſelfe; for auoiding thoſe daungers, which otherwiſe thou ſhouldeſt incurre. Again, of what valuation can it bee to God? What thanks ſhall it bee to thy ſelfe; if thou forſake thy pleaſures, if thou abandon thy ſinnes, when thou haſt no longer time to enioy them? it is far more acceptable to God, to repent and forſake thy ſins, when thou haſt both time and oportunity to ſinne. Further, how ſhalt thou be able to fixe, thy thoughts earneſtly vpon the buſines of thy ſoule, when the guil-

tineſſe of ſinne, the loue of the worlde, the paines and (which is worſe) the extreame feare of death, ſhal not ſuffer thee ſo to collect thy ſpirite, as is requiſite in ſo weighty a cauſe. Laſtly, thy long continued cuſtom of ſinne, being growne to a habite, to a nature within thee, will hardly in one inſtant be altered. Hereupon wee haue often ſeene, that many, who ſhew good ſigns of repentance in ſome grieuous ſickneſſe, when they recouer health, become as euill as they were before. Herupon alſo the Prophet *Ieremie* ſaith: *Can the Æthiopian change his hue? or the Leopard his ſpots? then may*

you also do good, that are accustomed to do euil. Ier. 13. 23.

O miserable soule, if thou settest thy saluation vppon this hazard. Doubtlesse, the Deuill gathereth such advantage by thy delay, that if hee can possesse thee all this life, hee will hardlie loose thee at the howre of death. Thou hast little experience in spirituall matters, if thou knowest not, that hee is most violent at the last: like an expert souldier, who reserueth his best force, till the issue of the field. If hee winneth that skirmish, he hath enough. Eyther thou shalt want opportunity to repent, by reason of the sodaine surprise

25

of death; or elſe thou ſhalt finde thy will, heauie and dul, thy power, daunted & diſtracted; both, diſabled for accompliſhment of that weightie worke.

In regard of the firſt, the Wiſeman ſaith: *Make no* Eccl. 5. 7. *tarrying to turn vnto the Lord, and put not off from day to day; for ſodainely ſhall his wrath breake forth, and in thy ſecurity thou ſhalt be deſtroied.* In Pro. 1. 28 regard of the other, God hath ſaide: *They ſhall call vpon me, but I will not heare; they ſhall ſeeke me earely, but they ſhall not finde me.* Not, that God faileth in his promiſe of receiuing a ſinner, whenſoeuer he ſhall conuert: but becauſe this his

turning

turning to God, when he is turning out of the worlde, is commonly no true conuersion; but such as that, whereof God speaketh by the Prophet *Hosea*: *They howle & roare vpon their beds: and doe not call vpon me in their hearts.* Hos. 7. 14

To die well is a long art, the which thou hast but a short life to learne. They that haue long furnished themselues with all spirtiual meanes, find work enough to beare through the extreame violence of this brunt. How then shalt thou (careless soule) if thou wilt neuer apprehend opportunity, bee in hope to atchieue it? when the onset 27

of the enemie ſhall bee moſt ſharpe, and tho u through paines of body, and perplexity of minde, leaſt able to reſiſt? when impediments ſhall bee multiplied, helpes diminiſhed, the deſtraction great, the inclination little, the leaſure none? For, at the howre of death, they are ſo many & ſo great thinges, which wil cauſe thee to die, that thou ſhalt haue, neyther minde, nor time, nor ſtrength to die well.

28

How dareſt thou then aduenture (O my ſoule) to let the leaſt occaſion eſcape thee? to deferre one day, for the change of thy life? Dareſt thou aduenture to

croſſe

crosse those seas without any feare, wherein so many passengers haue perished? whereof so many skilfull Pilots doe doubtfully and fearefully make report? God died that sinne should die; and wilt thou haue it liue one moment within thee? There is no greater wisedome in this worlde, then to doe as *Sampson* did, when hee was assailed by the Philistines; to breake thy bandes at once. To shake off the shackles of worldlie delightes; to cast off the doggy cares of this life; and to trace the way that will leade thee to true pleasure and peace. To this, reason, equity, law doe bind thee:

29

to

to this, heauen, earth, hel, life, death, iuſtice and mercy, doe with ioint conſent, partly inuite, and partlie enforce thee.

Chriſt hanging vpon the Croſſe, doth preach the crucifying of ſinne vnto thee: the worde which he hath left, is a deſtroying ſworde; it muſt aſſuredlie kill, either thy ſinnes or thy ſelfe. Whether ſoeuer thou turneſt thy eyes, all creatures do crie vnto thee, and call thee from thy ſins. Is it poſſible that ſo many violent voyces ſhoulde neuer be heard? neuer bee regarded? can no promiſes, no threates any deale moue thee? What could

Chriſt

Christ haue done more for thee? hee hath spent his bloud, his precious bloude, euery droppe of his precious bloude to draw thee vnto him. Is it possible, that hauing faith, thou shouldest all thy life time, with such boldenesse, with such security riot in sinne? Out vpon thee, impudent, impure soule; more accursed then *Adam*, for whose iniquity all the earth was cast into a heauy curse; more damnable (which I tremble to speake) then the Diuell himselfe: for they sinned, hauing no exaple of iustice to restraine them; but thou, after many examples of Gods implacable iustice,

31

32

doest

doeſt neyther abandon nor abate thy ſinning againſt him.

Tell mee traytor, tell me, thou fuell of hell fire, what couldeſt thou do more, if al thy faith were a meere fable? if the Goſpell were no other then a counterfeite gloſſe? I ſee, that for feare of humane iuſtice, for reuerence and reſpect of men, thou wilt in ſome
33 ſort moderate thy delights, but for feare, or reuerence, or loue of God, I ſee thee not abridge one point of thy pleaſure, being ſo farre from brideling, that thou doeſt not diſſemble thy ſinfull deſires. Tell me, heauy beaſt, tel me, blind, mad,

senseleſſe foole, what doth the worme of thy conſcience, that thou art ſo ſecure? where is thy faith? where is thy iudgmēt? where are thy wits? that thou apprehendeſt no feare of ſo certaine, ſo great, ſo durable dangers, as are threatened againſt thee.

If any man ſhoulde ſet daintie meates before thee, and another ſhould tell thee, they were infected with poiſon; wouldeſt thou trie? wouldeſt thou taſte them? Although they ſhold bee very dainty; although thou diddeſt coniecture, that this was tolde thee, eyther vppon errour, or for deceite. And if the

Prophets, the Apoſtles, the Euangeliſtes, if God himſelfe hath tolde thee; *Death is in the pot*: Death is in the ſmall bite, or rather baite of pleaſure, which the Diuell preſenteth vnto thee; wilt thou not feare, or at the leaſt pauſe, to receiue death with thy proper handes? to drinke damnation with a greedy ſwallow?

2. Reg. 4 40. 34

O miſerably eyther deſperate, or elſe dull and ſtupid ſoule! deuoted to perpetuall darkenes, both inward and outwarde (for from thoſe to theſe the paſſage is both ſhort and direct) O blinde, to ſee thy dangers! O ignorant to vnderſtand thy loſſe! moſt

worthy to bee, both lamented and abhorred of all creatures. How dareſt thou both willingly and deliberately offend that maieſtie, which onely is able to pardon thine offence? If thou art perſwaded that he will 34
pardon thee, how ingratefull art thou to offer offēce to his gracious goodneſſe? If thou doubteſt, whether bee will pardon thee or no; how vngracious art thou, to prouoke againſt thee, his terrible iuſtice? If thou ſhalt neuer repēt & change thy carriage, thou encreaſeſt vengeance againſt thy ſelfe, in the day of wrath. If by Gods mercy thou ſhalt repent (for this is not

a work of thy proper power) thou encreaſeſt thy ſorrowe for deferring the ſame, and for thy long continuance in ſinne. For, in true repentance, our ſorrowes muſt in ſome degree bee aunſwerable to our ſinnes; euen as the Wiſeman ſaith; *a long diſeaſe is grieuous to the Phyſicion.* Eccl. 10.

And if the pleaſure which thou gaineſt by ſinne, bee ſo powerfull to perſwade thee, to make longer ſtay in this daungerous ſtate; If the droſſie delights of this world, which eyther thou muſt vomit vp againe, or elſe will teare the entrailes within thee, are ſo able to ouerrule thy

iudgement: consider, O my soule, what pure pleasures God hath prepared for those, who walke in the obedience of his wil. Arise, O my soule, aduance thy selfe on high, whence thy selfe art, and whether thou hast a dull desire, after this life to return. Leaue a while, these earthly affaires, the best whereof are vanities, and the rest vexations; mount vp, with the winges of thy spirit, to the land of promise. Behold the pleasures, behold the plentiful, the perfect pleasurs which God hath prepared not for all those who cease to sin, (for that do all at the time of their death) but onely

10

35

for thoſe, who combat and ouercom, both their deſire, and delight in ſinne. See whether ſo large pleaſure, bee not worth ſo little labour and paine.

But the Apoſtle ſaith, 1. Cor. 2. 9. that, *neyther eye hath ſeene, nor eare heard, nor heart conceiued thoſe thinges, which God hath prepared for them that loue him.* And therefore God calleth it, Hidden Manna; affirming, that, Apoc. 2. 17. *No man knoweth it, but hee that doth receiue it.* How then ſhall the ſoule of man be able to vnderſtand it?

Certainely, no eye can perceiue, no heart conceiue theſe high and hidden pleaſures: which ſhould in rea-

ſon moue thee (O my ſoule) to admit a greater opinion of the ſame. Yet by ſome traces of the ſcripture, and other infallible circumſtances, thou maieſt frame therof a good coniecture, though farre ſhort of the very truth. Eſpecially, if, with the ſame apoſtle thou wilt humbly entreate; *that the God of our Lorde Ieſus Chriſt, the Father of glorie, would giue vnto thee, the ſpirite of wiſedome, and Reuelation* (WHICH SEARCHETH ALL THINGES, YEA, THE DEEPE THINGES OF GOD) *to lighten the eyes of thy vnderſtanding, that thou maieſt know, how great the hope is of*

Eph. 1. 17 18.

1. Cor. 2. 10.

his calling, and the riches of his inheritance and glory for the saintes.

O Lord God, our desires in this life, follow our knowledge. And therefore we pursue those pleasures, wherewith wee are acquainted; the good vnknowne is little regarded. my sensualitie findeth pleasure in this worlde; and I haue no faith, to find greater pleasure in heauen. Whereupon my desires are grapeled to the ground, & do neuer aspire to thinges aboue. O sunne of righteousnes shine into me: dispell this darkenes of ignorance and vnbeliefe; illuminate my vnderstanding, en-

36

large

large my knowledge. And although in this fleſh, I can not attaine to a full view of thee, yet ſhew to mee thy backe parts, as thou diddeſt to thy ſeruant *Moſes*; euen ſome ſmall glimpſe of thy glory. Let mee know my heauen, O Lord, & I know I ſhall deſire it.

§ 11

A Consideration of the Joyes of Heauen.

1 BY what names the ioyes of Heauen are represented vnto vs.

2 How sweete the name of life is to all men.

3 Wherefore the life of the Saints is most happy.

4 Of the glory of the life of saints in heauen.

5 Where-

5 *Wherefore difference of glorie shall cause no complaintes.*
6 *Of the eternitie of the life of Saincts.*
7 *Of what estimation a kingdom is in this world.*
8 *VVhat shall bee the kingdom of the Saincts with God.*
9 *Of the largenesse of that kingdome.*
10 *By what rule this kingdome may be esteemed.*
11 *Of the magnificence of the kingdome of heauen.*
12 *This worlde holdeth a middle state betweene heauen and hell.*
13 *The glory of heauen is agreable to the glory of almighty God.*
14 *A description of the cœlestiall Cittie.*
15 *What shall bee the societie in Heauen.*
16 *Of the number, nature and order of Angels.*
17 *Of the number, nobilitie, and order of Saincts.*
18 *Of the holy humanitie of Iesus*

Christ.

19 The true life of a Christian.

20 The felicities of heauen cannot be vnderstood by any, but those who enioy them.

21 The felicities which shal appertaine to the bodie.

22 God loueth man in sinne, but not sinne in man.

23 Wherefore God sauoureth and honoureth our flesh.

24 The felicities which shall appertaine to the soule.

25 The loue which the Saincts shall beare, both towardes God and one towards another.

26 The reason of the Vnion that shal be among the Saints.

27 The nature of loue.

28 The reasō of the combat between the body and the soule.

29 The essentiall glory of the saints wherein it doth consist.

30 The perfections of all creatures are more fully in God then in themselues.

31 The perfection of God farre exceedeth

exceedeth the perfections of all creatures.

32 The presence of God shall giue full satietie both to soule and body.

33 Proofes of the ioy and glory, which shall proceed from the vision of God.

34 From this glory shall ensue perpetuall praises vnto God

35 A longing of the soule after this Glory.

36 The ioye of the soules in the first meeting of the company of heauen.

37 How delightfull it will be to consider the dangers that shall be escaped,

38 The perpetuity of that peace.

39 The ioyes of heauen cannot bee vttered by those who enioy them

40 The paines of hell are not cõparable in greatnes to the ioyes of heauen.

41 What labour is required for atteining of the ioyes of heauen.

42 At what price this purchase

is made.

43 *A complaint of the soule for want of feeling of the ioyes of heauē.*

44 *What small contentment the world doth afford.*

45 *There is no difference betweene doubting of heauen, and not desiring it.*

46 *The pleasures of this life are the limetwigges of the Diuell.*

47 *Our disability in doing or deseruing any good.*

48 *What holdeth our desires from Heauen.*

1 His felicitie, in scripture, is represented to vs by many names; but most especially by two: taken from two things, which in this world especially we affect: life; (*Master what*

shall

shall I doe to inherit eternall life) and a kingdome; *Feare not little flocke, for it is your fathers pleasure to giue you a kingdom.* Luk. 10. 25. Mat. 22. 35. Mar. 12. 28. Luk 2. 32

The name of life is sweet to all men, because naturally we desire to preserue our beeing, euen in this mortall life, which is fast chained, not onely to infinit change of calamities, but to many dangers, and finally to death it selfe. But that life, which is the blessed state of those, who haue a full fruition of God, is a true, perfect, and liuely life; a pure life, a holy life, a secure life; a life free from molestation, free from change: a most happie life, as well for the glory thereof, as for the eter- 2 3

nity.

4 In this glory there may be degrees, but there can be no defect: although like ſtarres, one Saint ſhal differ from another, yet all ſhal ſhine; although, like veſſels, one ſhall holde more then another, yet all ſhall be ful.

5 Neyther ſhall this differēce cauſe any to complaine, 1. becauſe, in themſelues they ſhall finde no wante; 2. becauſe, the glory of others, ſhall bee as their owne.

6 And yet this glory could not make life happy, if it were not alſo perpetual; the more glorious it is to be enioyed, the more grieuous it would bee to bee determined; the very thought of

ending

ending, would much abate the pleasure of enioying. But eternity addeth so much to contentment, in this glorious life, as it addeth to continuance: It maketh the pleasures of this life, euen like it selfe; no lesse then infinite.

Likewise, a kingdom is of such estimation with men, that for it they will put, their estates, their liues, their soules in aduenture. They will surmount all difficulties and daungers; they will make waye through bloude, through woundes, through death to attain it. Although it be a small corner kingdome vpon earth; incident to innumerable,

7

both

8

both casualties and cares. But this kingdome is a heauenly kingdom(a); an eternall Kingdome (b); a most blessed Kingdome(c). A heauenly kingdome, farre aboue the tempestuous troubles of this inferiour worlde; an eternall kingdome, subiect neyther to declination nor change; a blessed kingdome, furnished with all felicities, without any mixture of misery or griefe. The excellency whereof may bee considered in two principall pointes; largenesse, & magnificence: both which may bee not obscurely coniectured.

(a) 2. Tim 4. 18.
(b) 2. Pet. 1. 11.
(c) Luk. 14. 15 Mat. 23 34.

9

For, if it bee true which

all

all authors affirme, that many ſtarres doe farre exceede the whole body of the earth in greatenes; ſeeing theſe ſtarres beare ſo ſmall proportion, in regard of that heauē wheron they are fixed, the face whereof is open to our view, how ſcant is the compaſſe of all the kingdomes vppon the earth, in compariſon of the celeſtiall kingdome; which is aboue that ſtarry heauē, and, in vnknowne dimenſions, exceedeth the ſame? Beaſtoniſhed, O my ſoule, and altogether rapte from thy bodily ſenſes, vppon conſideration, both of the greatneſſe of this kingdom, and of the goodnes of the

King thereof, who hath
saide vnto thee concerning
the same, as once hee saide
Gen. 13. 14. 15 to *Abraham*, of the land of
Canaan; *Lift vp thine eyes*
now, and looke from the place
where thou art; for all the land
which thou seest will I giue vn-
10 *to thee for euer*. Proceed al-
so to consider the beauty
and maiesty of that king-
dome; euen by that rule
Rom. 1. 20. which the Apostle hath
taught: in esteeming the
inuisible workes of God,
by those that are visible.
11 If then, God hath pro-
uided for these our base bo-
dies and sinnefull soules,
such excellent, such aboun-
dant pleasures, from the
seruice of all creatures, in

this

this world; How excellent, how innumerable are those pleasures, which are prepared for those glorified bodies and soules, which shal behold him face to face? If the delightes be so great and diuerse, which hee imparteth, as well to the euill, as to the good; to his enemies, as to his friendes, what hath hee reserued onely for his good friendes; If our prison yeeld such faire contentments, what will he doe for vs in his royall Courte? if wee finde such comfortes in this stormie time of teares, what may we expect in the sweete sunneshine of ioy? If this corruptible world, which hee set

vppe for a ſmall time, as a cottage or out-houſe, be ſo gorgeous, ſo magnificent, that many deſire no other heauen; what eſtimation ſhall wee make of his principall and princely Pallace? his eternall habitation? prepared before all worldes, to ſet foorth his Maieſtie and glory? and for the vttermoſt declaration both of his wiſedom & power? It is very like that the Pallace of Babylon was exceeding faire; whereof *Nebuchadnezzar* in this ſort ſpake: *Is not this great Babel, which I haue built, for the houſe of the Kingdome, & for the honour of my Maieſty?* but aſſuredly, not all this world

of

of ours, which holdeth a middle ſtate betweene heauen and hell, and (in ſome ſort) participateth of both, ſurpaſſeth not hell ſo farre in beauty and glory, as it is ſurpaſſed by the royal court of Heauen; which, being framed fitte for the Maieſty, agreeable to the eſtate of almighty God, is no leſſe gorgeous and greate, then his wiſedome coulde contriue, and his power performe: and that is, aboue all compaſſe of compariſon infinite. 12 13

Oh, how amiable are thy dwellinges thou Lord *of hoſts? my ſoule longeth and fainteth to enter into thy courtes, euen thy great City, holy and heauen-* Pſ. 84. 1. 2

lie

Apoc. 21. & 22 14

lie Hierusalem; which shineth with thy glory, cleare as Christall. Whose buildinges are of pure gold, like glistering glasse: whose wals and foundations are of pretious stones; whose gates are so many entire pearles; whose streetes are paued with pure golde, glistering as glasse, where is no neede of anie Sun, because the Lamb is the Lamp, that giueth it a large and glorious light. From whose seat streameth a riuer of water of life, cleare as Christall: and vpon the bankes is planted the tree of life, which continually yeeldeth both physicke and foode. Where is no curse, no night, no vncleane thing; but the throne of God and of the Lambe. And his seruants shal see his face, &

serue him, & raigne for euer-more.

When thou wert vpon earth (O my Sauiour) in thy humbled estate, the Cē-turion professed himselfe vnworthy (and so he was) that thou shouldest come vnder his roofe; although, in probabilitie, neither framed nor furnished in the meanest fashion. On the other side, howe vnworthie am I, base wretched worme, to enter in this thy heauēly habitation, prepared for thy glorious estate? *O how amiable are thy dwellinges, thou Lord of hosts?* Blessed *are they that* (thou shalt make worthy to) *dwell in thy house, they shall alway be praising thee*

Mat. 8. 8.

Ps. 84. 1. 4

But,

15 But, there is no place can afford true felicity, if the ſociety be not ſutable to the ſame. A Cuntry is much eſteemed according to the inhabitantes, if they be many, if of noble nature, if of generous diſpoſition, if all aiming at one commō end. Who then are the inhabitants of this cœleſtiall citty?

16 Here is the full aſſembly of Angels, (of whom in this world wee haue the ſeruice, but not the ſight) in number anſwerable to the large capacitie of that place; moſt amiable, moſt admirable creatures in beauty: diſpoſed in moſt excellent order.

17 Here are the auncient worthies, or rather wonders of

this world, the Patriarchs, the Prophets, the Apoſtles, the Euãgeliſts, the Martyrs the Confeſſors; and generally, all the company of Saincts; in ſuch multitude, that *they cannot bee numbred*: for nobility all the children of God, houlding ſuch order for the places & proportions of their glory, as it pleaſeth the diuine wiſedome to diſpoſe. And aboue all, here is the holy humanitie of our ſauiour Chriſt, ſeated in the height of maieſty, at the right hand of the father; being the head of that bleſſed body of Saincts.

Apoc. 7. 9.

18

O ſweete ſociety! what ſhal I ſay of thee? it ſeemeth

a presumptiō to desire thee, and yet without desire of thee I cannot liue. For, *the righteous man doth liue by faith* If then I haue the faith to beleeue thee, I cannot but haue the desire to enioy thee. The true life of a christian is faith. Our senses may be deceiued and thereby possesse our opinion with errour. I cannot haue this life of Christianity, if my faith be not more assured then my sense.

Habbac. 2. 4. Heb. 10. 38. Gal. 3. 11. Rom. 1. 17.

19

Well, this is the seate, this the society, which God hath appointed for those, that will streine their strength in this world to serue him. Wherein, what full felicities they shall en-

oy, endeauour not to ex-
preſſe, O my ſoule, thou art
nothing neer able to vnder-
ſtand them. Thou art ſo far
from vnderſtading, as thou
art from enioying them; be-
cauſe no man doth vnder-
ſtand them, but they whoe
do enioy them. Only thou
mayeſt a farre off looke to-
wards them, and (ſo cleare
as the cloudineſſe of fleſh &
bloud will permit) in two
diſtinct parts take a view of
them: as they ſhall princi-
pally perteine, either to the
body, or to the ſoule.

For, this filthy fleſh,
which is now ſo cũberſom,
and offenſiue to the ſoule,
and ſubiect to ſo many mu-
tations, ſhall in the generall

re-

resurrection, be changed & made most glorious. It shal cast off al corruption, and therwith also the calamities which proceeded from the same. And as the soule, by conforming it selfe to the will of God, shall bee made partaker of the glory of God; so the body, by conforming it selfe (contrary to the nature thereof) to the will of the soule, shall bee made partaker of the glory of the soule; and bee set therewith, in a most flouri. shing and neuer fading state of many high perfections.

It shall be adorned with most bright beauty, euen as the Wiseman saith; in the

ne of their vision they shall Sap. 3. 7.
ine. Moses sawe God, but
perfectly and a while, &
is face did shine; how thē
hall they shine, who shall
erfectly, behold his face
reuer? Our Sauiour did
mwhat describe this glo-
ous beauty, when he said;
he iust men shall shine as the Mat. 13.
une, in the kingdom of their
ther

It shall be deliuered from
e lumpish heauinesse, 2
herewith it is clogged
d incumbred in this life;
d bee in agility equall
ith the Angels. For, as
ey enioy equall glory, so
all there be no difference
their guifts. The thought
man is not more swift;

when the ſunne riſeth i
the Eaſt, the beames there
of, are not more ſodaineli
darted into the weſt, the
that ſhall bee, both ſwi
and ſodaine in performin
motion. Hereto ſhall b
3 added a moſt large liber
no limites to include,
ſtoppe to reſtraine it, fro
paſſing freelie whether
4 pleaſe. Herto, the ſtreng
thereof, ſhall bee as t
ſtrength of angels; nothi
ſhall reſiſt it, euery thi
ſhall giue it way: it ſh
ſtriue with no great
ſtraine in effecting a
thing, then wee doe in t
motion of our eyes.

5 Further, it ſhall bee
ſiuered from all diſeaſes

pai

paines of this life, and shal enioy a strong and stable constitution of health. No sickneſſe shall seize vppon it; no infirmity, no debility shall approach vnto it, grow vpon it, preuaile against it: because, as the Psalmist saith; *The health of the righteous is from the Lord.* Psal. 37. 39. 5

Aboue all, it shall bee wholy filled with vnspeakable delight. What doe I say, filled? it shall be inebriated, not hauing sense of any other thing. What doe I say wholy? Euerie parte, euery sense shall bee satiated, with delight of the owne proper obiect. Not like the corruptible plea- 6

sures of this life (which are as a smoakie fire in colde weather; wherof the smoke is more noysome, then the heat is comfortable:) but exceeding them, so far in excellency, as they do, both in cause and in continuāce, so farre in plenty, as they doe in place. *It shall be*
Psal. 36. 8. *satisfied with the aboundance of Gods house; and he shal giue it drinke of his pleasures, as out of a riuer.*

7 Lastly, it shall bee crowned with immortality, whereby it shall be assured neuer to dissolue, neuer to decline; but to endure so long in the same perfect state, as Almighty God himself shall endure; for he

that

that causeth the heauens to continue without change, after so many thousande yeares since they were created; shall also cause the bodies of Saintes alwayes to flourish; euen as the Wiseman saith: *The iust shall liue for euer.* And this shall bee the accomplishment of all the rest, For if the Prophet *Dauid* thought one day in Gods earthlie house better then a thousand in another place; what estimation shall wee make of infinite eternity, in this heauenly house and habitation of God? Sap. 5.

O louer of man! O thou who loueſt man in ſinne, although thou loueſt not 22

sinne in man! what hath our filthy flesh worthy of this honour? It should in right be tyed rather in a stable with beastes, for feeding & following most beastly appetites, then sit in thy Sanctuary among thine Angels: Dust should by natur remain with dust, and not be aduanced aboue the heauens. But, as thou diddest honour *Ismael*, the sonne of a bond-woman, because he did appertaine to *Abraham*, so thou art pleased likewise to afford such
24 fauour to this base brood of corruption, for the dependencie thereof vpon thine only sonne. The parts shall participate with the head,

and

and be like vnto it. As hee hath communicated with that in nature, so shall that communicate with him in glory. 1. Io. 3. 2.

But how much the soule is more noble then the body, so much more capable is it of greater felicities. It shall be filled with perfect wisedome, and shall behold it face to face. *Now I know in parte* (saith the Apostle) *but then shall I know, euen as I am knowne.* Then shall it beholde and know, the invisible nature of the blessed Trinity; the power of the Father, the wisedome of the Sonne, the goodnesse of the holy Ghost; the bottomlesse depth of Gods 24 1 1. Cor. 13 12.

iudgements, now vnsearchable, shall then bee seene, euen as the Prophet saide;

Ps. 36. 9. *In thy light wee shall see light.*

And in beholding God, it shal behold the causes, natures, and ends of al things, which God hath made of nature to be knowne; because they are more cleere and perfect in God, then in themselues. Then shall all men bee knowne of all: neyther shal any, eyther quality or action bee secret vnto any. And this is the ende of all our endeauors:

Io: 17. 3. *This is euerlasting life* (sayth our Sauiour) *to know thee the true God, and Iesus Christ, whome thou hast sent.*

Also it shall bee rauished

with

with perfect loue, both towardes God, for th. infinite causes of loue, which in him shall appeare: and towardes the Saintes, for that it shall perceiue thē to loue and to bee loued of God, both so much as it selfe, & for the same cause. It shall loue God more then it self; because it shal perceiue that God loueth it more, then it is able to loue it selfe. The Saintes it shall loue equally with it selfe; as being members of one body, whereof Christ is the head. For, if the spirite of man hath power to cause so great vnity, as we see, betweene the members of one body; the spirite of God,

2

25

26 which is the ſoule of that body of Saintes, ſhall cauſe ſo much more perfect vnion betweene them, by how much it is a more noble & powerfull forme, & giueth a more noble and durable being. Hereupon it followeth, firſt, that it ſhall conceiue ſo many particular ioyes, as it ſhall ſee cauſes of loue in God; and theſe are infinite: ſecõdly, that it ſhal equally reioyce at the felicity of euery one, as at that which is proper vnto it ſelfe; and that euery of the Saintes ſhall participate of the excellency of all. For, in this vnion, loue ſhall bee in her full perfection, the nature of which vertue is,

to

tomake all thinges com-
mon. 27

It ſhall alſo holde a moſt
ſweete peace and concorde
in it ſelfe. For, the body & 3
ſoule of euery iuſt man,
which in this life are al-
wayes in combate, by rea- 28
ſon of the contrariety be-
tweene them (the one be-
ing ſpiritual, the other car-
nall; the one from heauen,
the other of the earth) ſhall
then bee in like concord &
conſent, as are our two eies.
For, as one eye cannot bee
turned any way, but the o-
ther alſo turneth therwith;
ſo the body and the ſoule
ſhall not then bee diuerſe
waies diſtracted, they ſhall
not holde any ciuill ſtrife;

they

they ſhall bee carried one way, they ſhal be guided by one wil, and that ſhall bee the will of God. The wil of God ſhal bee the wil of the Saints; as they ſhal giue full and free conſent to the will of God, ſo ſhall God in all things conſent vnto their. For, howe can the heade diſagree from the members? how can one perfect ſpirite bee contrarie to it ſelfe?

4 Herewith it ſhall bee aduanced to a moſt high and happy degree of honour. For, that which here was drowned in the putrefaction of fleſh; conſtitute in miſeries, deſtitute both of cõfort and of help; entangled

with

with infirmities, loaden with loathsom sinnes. In a word, doing nothing but sinne, finding nothing but miseries, which are the reward of sinne: God, moued only by his mercy will take it vnto him. He wil clense, he will cure it; he wil cloath and adorne it with perfect righteosnes: he wil adopt it for one of his sons, & make it a fellow heir of his kingdome. He will incorporate it with his onlie sonne, who is in all things equall with himselfe. In regard whereof, that of the Prophet *Dauid* may not vnfitly be applied to those saincts: *I haue saide that ye are gods, and that ye are all the children of the*

most

most High: Pſ. 82. 6.

To theſe ſhall be added great abilitie. For, whatſoeuer they ſhall haue a wil to do, they ſhall alſo haue the power to perform: becauſe he that is omnipotent ſhall in al thinges conſent to the will thereof. To theſe alſo ſecurity ſhal bee added. For, as it ſhall enioy all things, which it can deſire; ſo ſhal it not fear to looſe any thing, which it ſhal enioy: becauſe neither ſhall it bee willing to looſe them; neither will God depriue them againſt their wils; neyther can any power take that away, which God is willing it ſhould retaine.

Laſtly,

Lastly, it shall be filled with perfect pleasure and ioy, which no vnderstanding is able to apprehend. And this shall proceed frō the cleere vision of almighty God; in beholding him, *face to face*; in beholding him, *as he is*; wherein consisteth the essentiall glory & felicity of the Saintes; which is the last end and centre of their desires. The reason is, for that all the pleasures and contentments of this worlde, being beames of that sunne, sparckles of that fire, are most purely & perfectly contained in God: the perfections of al creatures, and whatsoeuer deserueth eyther loue or admiration,

7

1. Cor. 13

1. Io. 3. 2.

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h. c v

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are

are more fully in God, then in themselus. Wherof it followeth, that whosoeuer enioieth the presence of God, enioieth the perfections of all creatures, which are able to delight, eyther body or soule.

31 And, as the sea receiueth all streames, and yet hath proper waters in far greater aboundance; so in God there is a confluence of the perfections of all creatures, and yet his owne perfection doth infinitelie exceede them. With the presence whereof, all the powers of the minde shall bee filled, all the senses of
32 the body shall bee satiated: insomuch as they shall, neither

therin desire seeke, nor in hope aspire, nor in imagination faine any greater pleasure. For, therefore was God made man, that man should receiue by him; internall happinesse of the soule, by contemplation of his diuinity, and externall of the body, by view of his humanity.

The vnderstanding shal rest, in that light of knowledge, the will shall rest, in loue of that goodnesse; the desire shal rest, in fruition of that delight; euery power of the soule shal bee alwayes hungrie, and alwaies satisfied: hungry without wanting, and satisfied without loathing. The more it

hath,

hath, the more it ſhal deſire; the more it deſireth, the more it ſhall haue; the more it hath, and deſireth, the more it ſhall ſee to be deſired, & had. The three Diſciples ſaw but a glimſe of this glory vpon mount *Tabor*, & were rauiſhed with ſuch
33 contentment, that they cryed out; *It is good to bee here*,
2. Cor. 12. 4. S. *Paul*, being rapt vppe into the third heauen, ſaw that which was not poſſible to bee ſpoken; yet thus
Rom. 8, 18 much hee ſpake: I *account that the afflictions of this time are not worthy of the glorie, which ſhall bee ſhewed vnto vs.* This alſo did the Prophet *Dauid* in theſe words
Pſ. 16. 11. teſtifie, *In thy preſence is the*

ful-

fulnesse of ioy, and at thy right hand are pleasures for euermore. This did Christ himselfe expresse, in pronouncing happines to the pure in heart, because they shall see God. And therfore he formed this request for those that his father had giuen vnto him; Father, I will that they bee with me, euen where I am: that they may behold my glory, which thou hast giuen me. For if the Queene of *Saba* esteemed them happy, who stoode in the presence of *Salomon*, & heard his wisedome: *Behold a greater then* Salomon *is here*, Mat. 12.42.

Mat. 5.8.

Io.17.24

1 Reg.10

Hereupon it shall follow, that all the faculties both of the soule and of the

34

body,

body, shall alwayes praise God, without eyther intermission or end. The Saints shal neuer be weary of praising God, with that song, which S. *Iohn* calleth, *a new song*. For that, although it be one common praise, answerable to one common glory, which all the societie of Saints enioy; yet in regarde of the ioy & delight which ariseth both from the glory and from the praise, it is alwaies fresh and new vnto them. This heauenly harmony shall neuer bee old, As the glory, so the praise of the Saintes, shall neuer cease, and euer bee new; it shal euer be new, yet neuer either alter or cease. *O how*

Reu. 14. 3

Ps. 81. 1. 4

amis

amiable are thy dwellings, thou Lord of hosts? Blessed are they that dwell in thy house, they shall alwaies be praysing thee?

Very glorious things are spoken of thee, O thou Citty of God. ps. 87. 3.

O glorious City! when shal I enter into thee? when shal I enioy thee? to see my God; to cõuerse with that cõpany, which dwelleth in thee, 35

infelicity & peace, *passing all* phil. 4.
vnderstanding. O eternal kingdom! O light! O life! not so much to bee spoken of, as to be desired, as by all endeauors to bee approached. O blessed estate; not to bee expressed, euen by those who enioy thee. O only purchase, worthy the precious bloude of Iesus

Christ.

Christ! how can I beleeue thee, and not admire thee? how can I hope for thee & not extoll thee? how can I thinke of thee, and not long for thee? O that the contention and strife of this present state were at an end! O that the time of my trauaile, or rather of my banishment from this heauenly home were expired! who can regard this languishing life, that hath any faith or feeling in thee?

Tell me, O my soule, what a happy howre will that be, which will knock at thy gates, and call thee forth, from prison to liber-
36 tie? from troublesome trauaile, to ioyful rest? from

liuing death, to immortall life? wherein, when others shall feare, thou shalt looke vp; *because thy redemption draweth neere.* Then shal the companies of Saints meete thee, with congratulations and ioy, for thy deliuerie out of the oppression of AEgypt. Then shall the Spouse meete thee, and say; *Arise my loue, my faire one, & come thy way: for behold, winter is past, the shower is ouer, the flowers haue appeared in our land.* Then shall the Angels meruaile and say; *Who is this that commeth vp out of the wildernes, leaning vpon her welbeloued?* What honour will it bee vnto thee, when they shall present thee bee-

Luk. 21 28

Can. 2. 10

Can. 8. 5.

fore

fore the throne of the blessed Trinity, with a ioyfull memoriall, of the good which thou hast done, and of the euill which thou hast suffered for the loue of God? what ioy shall then be rendred to thee, for all the trauerses and afflictiõs of this life? of what dignity? of what valuation shal vertue then be iudged?

37 How delightfull will it bee vnto thee, after safe arriuall, to cast backe thine eyes, and view the daungerous voyage that thou hast made? when thou shalt see, the tempestes wherewith thou hast beene tossed, the streightes which thou hast passed, the awaites which

thou haſt auoided: how many millions do daily periſh; and with how few didſt thou eſcape. Thē ſhalt thou ſing with the princely prophet; *If the Lord had not helped mee, it had not failed, but my ſoule ſhould haue beene put to ſilence.* Pſal. 94. 17.

What ioy is daily made, when new inhabitants do arriue, to furniſh the voide ſeates of that celeſtiall citty? O how ſweete will then bee the fruite of vertue, whoſe root in this world is eſteemed ſo bitter? How pleſant will that peace be, after this troubleſome warrefare? after great variety of perils, that eternall ſecurity? after this wearines that ſweet reſt 38

Exod. 13. 18. The children of Israel went vp armed out of AEgypt, but when they came into the land of promise, they laid downe their weapons, they forgat their feare, euery man sat securely vnder his fig tree & vnder his vine

1. Reg. 4. 25. Here now is our place of combat; here we are sette in the state of strife, there shall our war be at an end. There shall the secure soules neither feele nor feare the fiery dartes of their enemies; there shall they not dread either his stratagemmes, or his strength. Thither the sight doth not pierce, there the hissing is not heard of the poysonou Basaliekes; but the glory of God doth enlighten

ten that region, and the ſoft
and meeke breath of the ho-
ly ſpirit doth refreſh it.
O pleaſant peace! O ſweet
ſecurity! what can be ſuffi-
cētly ſaid of thee? I acknow
ledge with the woman of
Samaria, not onely that thi
well is very deepe, but that
I want a bucket to draw. 39
Thou canſt not bee vnder-
ſtood of thoſe whoe enioy
thee not; thou canſt not be
uttered of thoſe who enioy
thee. O ye ſonnes of *Adam*
O blinde generation! mi-
ſerable and loſt ſheep, if this
be your country whither do
you range? if this bee your
paſture whither doe you
stray? whither wander you
if this be your home? what

doe you? wherefore ſtand you looking about? wherefore will you looſe theſe ioyes (the leaſt whereof are both perpetuall and greater thē the world can poſſibly afford) for a little idle eaſe?

40 Aſſuredly, if we ſhould endure the torments of hell a long ſeaſon to enioy theſe felicities a very ſhort time, our paines ſhould bee more then manifoldly requited.

And if thou demaundeſt (O man) what laboure is required of thee, to attaine

41 theſe ioyes, liſten what thy

Mat.11.12 ſauiour hath ſaide: *The kingdome of heauen ſuffereth violence, & the violent do take it by force.* If thou canſt violently break thoſe knots which

hould thee in delay of Sin; if with violent desire thou canst affect this kingdome, thou shalt not faile to come vnto it.

O weake man! wherefore art thou troubled about the labour? Christ hath discharged for thee both the paines and the price. Listen againe what he saith vnto thee: *the kingdō of heauē is like vnto a treasure hid in a field, which whē a* Math. 13. *mā hath foūd, he goeth & selleth* 44. *all that he hath, & buieth that* 45. *felde.* Lo here the purchase is laide before thee, it is so much worth as all that thou hast; it is valued to thee, as thou valuest thy selfe. Make away all thy delightes, thy desires in things of this

life; let all thy ioy be fixed thereon; & thou shalt haue it. Christ hath giuen himselfe to purchase thee a kingdome: let not sinne reigne in thy body, but giue thy selfe in loue vnto him, and he will giue himselfe and his Fathers kingdome vnto thee.

43 But alas, O my soule, wher art thou? what dost thou? where is this ioy? where is this loue, wherewith thy thoughtes should bee enflamed? Alas, how art thou chained with the enchaunments of this ougly earth? how art thou drownd in drowsinesse O my soule? that thou art so careless, so senseless of true spirituall

pleasures; and so fond vpon the vanities and vexations of this life? Tell mee, doest thou beleiue that there is a kingdome of heauen, wherin thou art enrolled a cittizen? whereto thou art adopted an heire, and hast thou no longing loue to be possessed of the same? Alas, how faint is thy faith? how vnbeliecuing is thy beliefe? Tell mee I pray thee what entertainment hath entangled thee, in the loue of this life? what doest thou finde therein but wanting and wishing? from whence arise two tortures of the minde, hope & fear? how art thou buried therin, but as the spider which consumeth the 44

very bowels in weauing curious Nettes onely to catch flies? O my soule! it is not any true contentment or satisfaction in the pleasures of this world, but it is thine owne heauinesse, that houldeth thee downe, it is thine own dulnesse that doth vndo thee.

45 There is no difference, betweene doubting of this happinesse, & not desiring it. If then thou hast any sparkles of faith, shake off this sleepie sloth, away with this vnchearefulnesse, away

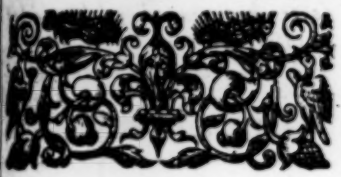
46 with this dead dulnes, away with al thy prophan earthly pleasures, those limetwigs of the Diuell, which cleauing to the feathers of

thy

thy deuotion, maketh thee vnable to mount vpward. O my God! oh, that I could so free my affectiōs! oh, that I could heaue vp my heauy heart vnto thee! oh, that I were in desire, as I am in deed, a sojourner, a trauailer, a stranger vpon earth! oh, that I could trauaile, as a woman in childbirth, to bee deliuered of this lumpish load of sēsuality, & to solace my selfe onely in desire, in hope, in assurance of thee.

This doe I desire O Lord) or rather weakely wish; for I am so fettered with flesh and bloud, that I am so farre from performing it, that I cannot desire it in such sort as I should. 47

48 It is nature that chaineth me within this dungeon, it is nature that drowneth me in this dead sea of worldlinesse, I cannot endure to thinke vpon, much lesse to desire a dissolution, if this nature be not ouerruled by thy grace. Thou knowest (O Lord) that I can neither do nor desire any good but by thee. I am loath with *Lot* to depart out of *Sodom*, Gen. 19. 16. I find many staies, many occasions do hold mee backe: I shall neuer breake from them except it shall please thee, to bee mercifull vnto me, and draw mee forth.



12

A Prayer.

1 OF God in regarde of his incomprehensible nature.
2 What God hath declared himselfe to bee.
3 How God alwaies giueth to his seruantes what they demaunde.
4 Contentment is the onely true Abundance.
5 How we aske of God.
6 Where and how we should seeke both God and our selues.
7 To what law God is tyed.
8 It is worse then hypocrisie to deny our selues to be sinners.
9 How wee hurt our selues most, how most wee dishonour God.
10 God hath not onely forgiuen our debtes

debtes, but made himselfe a debter vnto vs.

11 God promiseth more then hee hath forgiuen, and yet performeth more then he promiseth.

12 In what regard we may, not onely craue but challenge Gods fauours.

13 What is able to satisfie our soules.

14 From whence it proceedeth that God delighteth to abide with vs.

15 How naturall it is for the greatest goodnesse to take delight in doing good.

16 The goodnesse of God which wee tast in this world, is (as it were) the first seruice of his heauenly feast.

17 What are the breeders of sensuall securitie.

18 Wherein consisteth the principall businesse of a spirituall life.

19 Our loue is our weight, wherewith wee are caried, whether soeuer wee are borne.

20 How we should be carelesse in mateers of this world.

21 VVhen all worldly thinges for-

sake vs, then will God stand by vs.
22 God is onely to be loued.
23 God is onely to be feared.
24 Wee are to take comfort in aduersitie, and care in prosperitie, and wherefore.
25 Of our sinnes.
26 Of our necessities and dangers.
27 Of the mercies of God.
28 Of the loue of God towards distressed sinners.
29 A petition of the soule for these mercies.

O Lord GOD, infinitely great, without quantity; infinitely good, without quality; who moueſt and changeſt all things, without either motion or change in thy

selfe; who art in euery place present, in euery place entire; who art within all thinges, and conteined in nothing; who art without all thinges, and susteined by nothing; but conteinest, susteinest and maintainest all thinges. O Lord my God, who being both the original & end of al things, canst not rightly bee saide to bee any thing. In regard of thy incomprehensible nature; I acknowledge that *darkenesse is thy secret place, cloudes and thick mists are round about thee.* I acknowledge, that *thou dwellest in the light which cannot be approached.* But as thou hast declar'd thy selfe vnto vs, I knowe

Psal 18. 1. Tim 6.

that

that thou art moſt wiſe in vnderſtanding, moſt mighty in ability, moſt louing in will to ſuccour and to ſaue vs.

I beſeech thee, O my God, by this wiſdome, to guide; by this power to drawe, by this loue to hold and imbrace mee to thee. Lift vp my lumpiſh ſoule, banniſh from it theſe bruſiſh affections, remoue theſe ſcales of ſenſuality frō my blinde eyes: Oh, thou, who haſt created, who haſt redeemed mee; who haſt both done and prepar'd ſo much good for mee; lighten my vnderſtanding, lift vp my deſire, that I may ſee thee by the one, and con-

selfe; who art in euery place present, in euery place entire; who art within all thinges, and conteined in nothing; who art without all thinges, and susteined by nothing; but conteinest, susteinest and maintainest all thinges. O Lord my God, who being both the original & end of al things, canst not rightly bee saide to bee any thing. In regard of thy incomprehensible nature; I acknowledge that *darkenesse is thy secret place, cloudes and thick mists are round about thee.* I acknowledge, that *thou dwellest in the light which cannot be approached.* But as thou hast declar'd thy selfe vnto vs, I knowe

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I beſeech thee, O my God, by this wiſdome, to guide; by this power to drawe, by this loue to hold and imbrace mee to thee. Lift vp my lumpiſh ſoule, banniſh from it theſe brutiſh affectiones, remoue theſe ſcales of ſenſuality frō my blinde eyes: Oh, thou, who haſt created, who haſt redeemed mee; who haſt both done and prepar'd ſo much good for mee; lighten my vnderſtanding, lift vp my deſire, that I may ſee thee by the one, and con-

verse with thee by the other. That from this dunghill, this dungeon, this base banishment of earth, I may looke vpon my liberty, and behold thy glory and maiesty in heauen. Let my vnderstanding and my desire be so dazled with this sun, that I may neither see nor seek after any other thing.

How gratiously hast thou passed thy worde vnto vs, that who soeuer asketh he shall receiue; whosoeuer seeketh, he shall finde: what wilt thou not giue, who hast laid thy selfe thus open? doubtlesse, thou longest to giue, who desirest to be asked. Thou standest bound by thy promise, to

giue

giue what we demand: not
alwaies in particular the
same, but sometime in the
same kinde; as *Dauid* obtai-
ned not the life of his sonne
that was begotten in adul-
tery, but *Salomon* was giuen
him by the same woman:
sometimes in another kinde;
if thou giuest not abound-
dance, yet thou giuest con-
tentment, which is the only
true aboundance; if thou
giuest not from trobles, yet
thou geuest patience and
strength to endure. 4

Assuredly, thou giuest
whatsoeuer we aske, in such
sort, as is most beneficial for
vs to receiue. Lord, I find my
want of heauenly desires: I
complain to thee, I craue thē 5

of the: if not as I ſhould, the this I craue that I may craue them as I ſhould. Behold, I ſeeke my loſt ſelfe, and I ſeeke thee whome I haue loſt. I finde my ſelfe, amid deſt the thicke throng of miſeries and ſeeke thee among thy manifold mercies; I finde thee in the largeneſſe of thy promiſes and ſeeke my ſelfe in the aſſurance of them; Behold, Lord, I doe craue and I do ſeek both my ſelfe and thee my ſelfe, as hauing done many grieuous ſinnes; thee, as hauing ſuffred for the ſame: my ſelfe in the crowd of the calamaties of this life, thee, in the high throne of thy heauenly glo

ty. What now wilt thou do? for thou art of ability to giue, and thou hast promised that I shall receiue and find. Nothing is impossible to thee, thou art not tied to any law, but onelie not to denie thy selfe: and no lesse is it impossible for thee, to deceiue mee, then to deny thy selfe. I know indeed that I am a sinner: it were worse thē hypocrisy to deny the same. I acknowledge also that my sinnes are many and great, which may somewhat abate the strength of my hope: Yet, if they were more, they are farre interiour to the mercy that hath remitted them to the price that hath been 7 8

aun-

aunſwered for them, wee hurt our ſelues moſt by preſumption, but wee doe moſt diſhonour thee by diſtruſt: we doe to thee a double iniurie, if, after offence againſt thy iuſtice, by ſinning, wee proceed to wrong thy mercy, by diſtruſting. Thou neither denieſt our petitions, nor
9 vpbraideſt thy giftes: if we can betake our ſelues towardes thee, thou wilt aſſuredly take vs to thee.
10 Thou haſt not onely in mercy forgiuen vs our debts, but by thy promiſe, thou haſt made thy ſelfe a debter vnto vs; O infinite goodnes! Thou, in whoſe debt we were diued

ary deepe, haſt engaged
hy ſelfe more deepe in our
debt. Thou haſt promi-
ſed more then thou haſt
forgiuen, and yet thou per- 11
formeſt more then thou
haſt promiſed. Thy per-
formance is not only ſure,
but, with aduantage: As
thou art a mercifull credi-
tor to forgiue, ſo art thou
both a true and bountifull
debter to pay. Thou art
faithfull in thy worde, and
I beſiene it. In regard of
my deſerts, I cannot craue 12
the leaſt of thy fauours;
but, in regard of thy pro-
miſe, I may not only craue,
but chalenge the greateſt.
Thy promiſe hath made
my gift thy debt: thou

art

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9 vpbraideſt thy giftes: if we can betake our ſelues to wardes thee, thou wilt aſſu redly take vs to thee.
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y deſerts, I cannot craue
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ut, in regard of thy pro-
miſe, I may not only craue,
ut chalenge the greateſt.
hy promiſe hath made
y gift thy debt: thou

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12

art

art no lesse bounde by thy promise, then thou couldest haue beene by my desert.

Wherefore, (O father of mercies) by the rich treasure of thy mercies, by the truth and largenesse of thy promise, I most humblie beseech thee, cast down thy fauourable countenance vpon me, that my thoughts and my desires may be carried vp to thee. Let mee no longer be depriued of this glory and felicity: giue me the earnest thereof, thy holy spirite: Giue mee thy selfe (O my God) that by thy light I may beginne to see it, beginne to ioy in it, beginne to enioy and

lesse it vpon earth. O
rd my God, thou hast
uchsafed to create mee
er thine owne image, &
make mee capable of thy
se: fill this thy image 13
th thy selfe, for nothing
t is able to satisfie it.
me vnto mee, O thou
o delightest to bee with
e children of men, that
th all the armes of my
ections, I may embrace
e. Alasse, I am altoge-
r vnable, eyther to a-
le without thee, or to ad-
nce my selfe entirely to
ee; oh, then vouchsafe I
y thee to come vnto
ee. I doe not pray to
ee with *Simon Peter*; *Lord*
t from me, for I am a sinn- Luk. 5.

full

full man: but for thy loues sake, for thy kinde compassions sake, I beseech thee, come vnto mee, and conuerse with me, now in this life; that afterwardes thou maiest take me vnto thee; and be *my portion in the land of the liuing*.

Ps. 142. 5.

O my father, my feeder and defender; my Lord and my God; thou diddest not hold it sufficient, to create vs to thy likenesse, to assume our likenesse vppon thee, to redeeme vs with thy bloud, to purchase for vs a heauenly inheritance, but thou delightest also to come, and continue with vs vpon earth: thou hast followed vs with so many

wours, as though thou
iddest in some sorte, de-
end vpon vs. From whēce
roceedeth this most lo-
ing Lord? from our de-
ertes, or from thy necessi-
es? Oh no: but only from
y mercy and loue; where-
y thou art moued to de-
ght more in abiding with
, then wee are desirous
enioy thy presence. For,
ee desire thee in a weake
nse of our miseries; thou
ekest vs, in the infinite a-
undance of thy mercies:
e, as wanting and expe-
ing some benefites from
ee; thou, as more liberall,
en we are poore; as more
ady to giue, then we wil-
g to receiue. Doubtlesse,

14

the foules haue not so na
turall a desire to flie, no
the fishes to swimme, nor a
ny other thing to exercise
their most proper actions,
as it is naturall for the grea-
test goodnesse, to take de-
light, in dooing good, and
in communicating it self
with those that are in
need.

15

Wherefore, O Lorde
with the reiected woman
of Canaan, I come againe
vnto thee; and craue o
thee some crummes, tha
fall from thy childrens ta-
ble. Thy children thou dost
chear with a perpetual fea
they sit at the table; where
thou thy self dost serue vnto
thē al variety of al spiritua

Luk. 12. 37.

daint

dainties. O Lord my God, who haſt purchaſed for them their places at this banquet; for the price which they coſt thee, for thy loue and compaſſions ſake, I moſt humbly beſeech thee, giue vnto mee, poore outcaſt, ſome ſmall crummes of their abound-dance. Giue mee a taſte of that pleaſãt fare; that I may contemne, or at the leaſt forbeare the courſe diet of this life, and reſerue my appetite onely for that.

Thou giueſt vs ſome meaſure of thy goodneſſe in this world, which is (as it were) the firſt ſeruice of this thy feaſt: But ſuffer me not, like a groſſe gueſt, to 16

ſtuffe my ſtomacke, and glut my deſire onely vpon the ſame. Geue mee ſome taſte of the ſeruices which are to come, and I ſhall ſo much the more reſerue my ſelfe for them, by how much, both in excellencie and aboundance they doe exceede. O Lorde I beſeech thee, let mee take ſparingly of the pleaſures of this world; let mee paſſe by them, let me treade vpō them with diſdainefull ſcorne: giue me not in this tranſitorie life, eyther riches or reſt, the two breeders of ſenſuall ſecurity; but reſerue all in ſtore for mee, in the eternall life, which is to come: Yea, cramme

here with the bread of
fliction, make me drunke
ith the water of tribulati-
n, that hereafter I may be
tisfied with thee. Lord,
desire not with the chil-
ren of *Ruben*, to plant
ine inheritance in the
nd of Gilead, because it
an apt place for cattel, &
o loose my portion in the
nd of promise; but, one
ing doe I desire of thee,
nd that will I not cease to
esire; *That I may dwell in*
y house all the dayes of my
fe.

Num. 32.

Psa. 27. 4.

O Lord my God! my re-
emption and my trust, fixe
my delight onely vppon
his hope. Weane me from
he teates of this transitory

worlde; with whose corrupt milke I haue been too long nouriſhed. Let me eſteeme the things thereof no better then they deſerue; that is, as ſmall, vncertaine, and momentanie: let me altogether renounce the loue of them; in which point conſiſteth the whole buſineſſe of a ſpirituall life. For this diddeſt thou in theſe wordes, declare largely vnto vs. *Which of you minding to build a tower, ſitteth not downe firſt, and counteth the coſt, whether hee haue ſufficient to performe it? Or what king going to warre againſt another king, ſitteth not downe firſt, and taketh counſell, whether hee bee able with ten*

18 Luk. 14

thousand to meete him that commeth against him with xx. thousand: So likewise whosoeuer hee bee of you, that forsaketh not all that he hath, he cannot be my disciple. But what is this? O Lord Iesu, tell me, thy weak and vnworthy seruant, I beseech thee tell me, how this may be inferred, vpon these two similitudes? what consequence? what dependencie? what coherence is there betweene casting accompt to build a tower, betweene taking aduice to incounter an enemy, and forsaking all that wee possesse? Truly, good. For, as a tower cannot be built without money, as warre cannot be manag'd without souldiers; so our spi

rituall building cannot bee raiſed, our ſpirituall warrefare cannot be made, without renouncing the loue of all that we haue.

All thinges are caried, with their proper weight, to the place of their reſt.

19 Our loue is our weight; with our loue we are caried, whether-ſoeuer wee are borne: to heauen, if our loue be heuenly; if earthly, to the earth. He that abandoneth his loue to things of this world, will not be heavy for want of them; wil not commit any ſin to atteine them: he ſhall eaſiely avoid the invaſiõs of his enemies. As a king, the more troups of ſouldiers he hath the leſſe

doth he feare the enterprises of his enemies; so the more a mā hath renounced the loue of this world, the lesse opē he lieth, to the aduantages of his enemy the Diuel. Wherfore, O humāe diety: draw vpp my delight vnto thee; euen as thou hast loued and sought after me, so let me loue & long after thee. Let me be careless in matters of this world; careles but not idle: giue mee a carelessenesse in thinges of this world, so farre from idlenesse, as from anxiety or distrust. 20

O my sauiour; when all worldly meanes will fall away and faile, then wilt thou especially relieue me. 21

All worldly helpes depart from vs, vvhen vvee depart out of this life; but then especially, then onely thou vvilt ſtand by vs. Thou only vvilt ſtand by me, at my death, to ſtrengthen mee; in my graue, to reuiue mee; at the barre of jugement, to acquite mee. Oh then! let my affections forſake theſe vaine things, vvhich in my greateſt neceſſities vvill forſake me; let my loue be lodged only in thee, vvho neuer forſakeſt them that truſt in thee.

22

Let my feare alſo be only in regard of thee: ſeing that all creatures, be they neuer ſo mad or malicious, are but as a fierce Maſtiffe tied in a

chain

chaine. Which, although he doth barke, & hath perhaps good vvill to bite, yet can he make no neerer approch then the chaine doth permit. And if they be suffered to seize vpon me, then are they like the Horse-leach, which the vvise physition vseth to draw blood, in such time and quantitie, as hee thinketh cõuenient for the cure of his patient.

In any state of this life, whether prosperous or adverse, let my eyes be alwaies fixed on thee; without eyther trusting to the one, or repining at the other. Yea, rather in my wants and calamities let mee be comforted, as being discharged ther- 24

by

by of the ſtricte accompt, which thou wilt require, for the right imployment of aboundance and of eaſe. In proſperity, let mee be carefull, that, with thy worldly faucures, I may obtaine alſo thy grace to vſe them. O Lord my God, giue me this bleſſing, with all thy bleſſings and beneſittes of this life, that I may rightly vſe them, that I may be moved by them to expreſſe obedience and thankfulneſſe towardes thee. Otherwiſe, I am ſo farre from deſiring them, that I humbly deſire the want of them. If I want them, thou requireſt not that which thou doeſt not giue. If I haue them, and

doe

doe not rightly vse them, thy benefites will prooue the bane of my soule: thy biessinges will encrease my curse.

Gratious God, who art an aduocate, and neyther aduersary nor Iudge, to all those who accuse and condemne themselues; I doe prostrate both my wantes and my vnworthinesse before thee; I knowe my sinnes, I know my necessities; I acknowledge them both vnto thee, who onely art of power, to release the one and to relieue the other. I acknowledge, O Lord that sinne was my mother which brought me into the worlde;

25

with whom I haue polluted my selfe, and begotten the incestuous brood of all my sinnes. A great part of my life I haue passed ouer in doing euill, a great part in doing nothing, the residue in doing thinges to little purpose: In which vaine course I haue not serued *Iehouah*, the Lord of hostes: but rather *Beelzebub*, the God of flies. I haue ranged in this world, much without, but most against thee; either by ignorance, not knowing thee, or by negligence, not following thee; or by malice, resisting thee.

Herewith, innumerable necessities are cast vpō me, I am inuironed with mise-

ries

ies, I am distressed with
angers. I walke in this
iserable and dangerous
orlde; aboue, the fierie
arts of the divell storming
pon my head; beneath,
is subtill snares, to entrap
y feete; behinde, a mon-
rous multitude of my sins,
ursuing mee; before, a
roupe of temptations, rea-
ie to receaue mee; on the
ne side, aduersities to beat
ee downe; on the other,
rosperities to lift mee vpp,
s the Eagle lifteth vp the
ellfish) to giue me therby
more fatall fall: within,
he appetites of my flesh,
ither ruling, or rebelling;
ithout, the world, in one
and presenting vnto mee,

{as

(as it did to Iudas), thirtie pieces of siluer, if I will betray thee; in the other, a corde, to halter mee in hell for the same. I am of condition to bee the obiect of miseries, the subiect of sin; a pray of death, a pray of the diuell. The diuell is a serpent, condemned by the curse of God to feede vpon earth; man is earth, the very foode of that cursed serpent.

Wherefore, O Lord Iesu, in the sight of these extremities and wants, I crie vnto thee, as blind *Bartimeus* did, in the wante of his sight: *Iesus thou sonne of Dauid, haue mercy vpon me.* And the more my sins doe im-

Mark. 10

pose silence vpon mee, so much the more will I cry vnto thee: *O Sonne of Dauid, haue mercy vpon me.* O good Iesu, as thou hast giuen vnto me a sight of my sinnes, and of the necessities, whereunto they haue brought me; so giue mee likewise a sight of thy mercies, and of thy fauourable inclination towards the distressed. That, vpon my confidence therein, as thou maist say to mee in the end, thou didest to this blind man: *goe thy way, thy faith hath saued thee.* Marc. 10. in fi.

For, with thee there is so greate abundance, that whether thou giuest most, thou doest nothing therby abate thy store. Thy abundance

is

is infinite; and therefore can not admit decreaſe. If wee receiue ſparingly, it is not for want either of plentie, or of liberality in thee, but it is for want of capacitie in our ſelues: euen as they that come to a riuer, to draw water, receiue ſo much as their veſſell will hould. It is a rule in nature, all cauſes do worke according to the diſpoſition of the ſubiect. And therefore, as fire burneth not in drie wood, and in greene wood alike, ſo thy grace worketh, ſo doſt thou communicate thy mercie vnto vs, according to the diſpoſition of the ſoule that doth receiue them; euen as the Pſalmiſt ſaith: *open thy*

mouth

uth wide and I will fill it. Psa, 81 11

Neither is thy pittie and
ty, loue inferior to thy plē
y, thy loue and thy care to-
wards distressed sinners, is
so lesse thē infinite. Sinners
haue drawne thee from hea
en to the earth; they haue
loathed thee with humane
flesh, they made thee wander
to seeke them out; they
caused thee to say, that their
saluation was thy food. For
thē thou diddest fast, sweat,
labour, watch, sustaine infi-
nite contradictions and con
mpts. In a word, thou
hast so ardētly affected their
redemption, that thou did-
dest not cease to trauaile for
the same, vntill, being faste-
ned to the crosse, betweene

28

two infamous offenders, thou diddest open to them thy bowels, & powre forth euery drop of thy blood to redeem them. Thou diddest begin to bleede for them in the garden; thou diddest cõtinue the same in *Pilates* hal thou diddest finish it vpon the crosse.

O Lord of all pittie, plentie, and power, I know thou diddest not this in vaine; I assure my selfe that so great loue, so great labour cannot be lost. In this knowledge, in this hope, in this faith I come vnto thee, who neuer repellest a sorrow-beaten sinner, although he be miserable, although abhominable. Gracious God impart

nto me of thine infinite a-
oundance, O mercifull
ord, let thy infinite pittie
nd loue impart vnto me of
hy infinite aboundance:
pen and enlarge my soule,
hat I may bee apte to re-
iue the same. Remit my
nnes, remoue my necessi-
es, be not sparing of thy
ercies towardes mee; and
pare me not (O Lord) to
ake mee fit to receiue thy
ercies.

et my soul vpō the rack of
pentāce, stretch it theron
ō earth to heauen, that by
endment of life, I may a-
oid, that wroth which my
ns haue deserued & my ob-
nate perseuerāce did pro-
ke. Giue mee griefe and

sorrow

ſorrow for my ſins, which in all other caſes is vnprofitable: becauſe no loſſe can be recouered by griefe, but only that which by ſinning wee haue loſt. Let mee not only leaue, but hate my ſins, otherwiſe I ſhall not ceaſe to be guilty of them: for we remaine chargeable with ſo many ſinnes, as wee do not hate.

Arme me againſt the aſſaultes of my ſpirituall enemie, who chargeth vs with a deſperate fury, his reſolution is to kil or to be killed: let me be carefull to quench ſuggeſtions of ſinne, as the very ſparkles of hell fire: becauſe ſuggeſtions of ſin do grow to actions, actions

raw on vse, vse runneth in-
o custome, custome into
abite,& habite into nature.
Let mee dayly find my
lf to encrease in goodnes;
therwise to suspect, that I
d neuer any goodnesse at
l. Goodnesse will assured
encrease: hee that amen-
th not, was neuer good.
matters of this life, let me
iue, rather to moderate,
en to satisfie my desires. I
aue not aboundaunce of
ee, but I craue content-
ent, without which there
no aboundance. Geue me
ntentment, and geue mee
erewith vvhat portion
ou wilt: for it is not our
ants, but our desires, that
e make vs poore
Heare mee, O Lord re-

ce

ceiue the ſoule of thy poore ſeruant, which offereth it ſelfe vnto thee, not for that it is worthy, eyther thy acceptance or preſence, being both vnprofitable and vncleane; but for that none other can clenſe it, and make it worthy to bee preſented vnto thee. Clenſe it, O Lord, vouchſafe it thy preſence; accept it, good Lord, for to thee onely it ſubmitteth it ſelfe. And as the Iſraelits ſaid to Gedeō: *reigne thou ouer vs, becauſe thou haſt deliuered vs*: ſo, and much more ſo, reigne thou within mee, O Lord, becauſe thou haſt redeemed mee, becauſe thou doeſt preſerue me; becauſe thou wilt glorify me to reigne with thee,

.ud.8.22

Cal vpon me in the day of tribulation, I will deliuer thee, and thou ſhalt praiſe mee.
Pſal. 50.

§ 13

A

Thanksgiuing, intermixt with confessi-on and Prayer.

VVHat dooth discourage vs to go vnto God

2 What doth embolden vs to go vnto him.

3 A stirring vp of the soule to the praise of God.

4 A confession of our vnworthinesse to praise him.

5 A praier that hee will make vs worthy.
6 Acconfession of our disabilitie to praise him.
7 A Praier that he will make vs able.
8 Of our Creation.
9 The excellency of the soule of man.
10 Our creation bindeth vs wholy to serue God.
11 Of our bringing vp and preservation.
12 Of our redemption.
13 God did not redeeme vs for our owne goodnesse.
14 Nor for any necessity to himselfe.
15 But of his owne free goodnesse and grace.
16 Of the application of our redeption, by meanes of the sacraments.
17 Of our falling into voluntarie sinne after Baptisme.
18 Of Gods tolleration and protection of vs, being in the state of sinne.
19 Of our vocation both outwarde

and inward,

20 Of our iustification.

21 The benefit of redemption without iustification is vnprofitable.

22 The benefite of iustification exceedeth the benefite of creation.

23 The beauty of a iustified Soule.

24 It is more to iustifie a sinner then to make a world.

25 Without iustification, all other benefites had been burthens vnto vs.

26 Our preseruation both in the state of nature, and of grace.

27 Gods gracious assistance to our soules.

28 The assistance of God to our bodies.

29 The benefits which God particularly bestoweth on vs, are sure signes of his especiall loue.

30 Particular benefites wherewith God hath fauoured many.

31 Our weakenesse in holding and vsing the graces of God.

32 The not going forward in the seruice of God, doth necessarilie inferre a going backe.

33 *The reason wherefore we receiue or loose the benefites of God.*
34 *A Prayer.*
35 *The world is wrapped in darkenesse, and thereby made subiect to the prince of darkenes.*

O Lord Ieſus, infinite in pitty, infinite in power, infinit alſo both in thy rewardes, and in thy reuenge: I am weakely (thou knoweſt) rather willing, then deſirous, with my ſoule to loue thee, with my fleſh to feare thee, with my minde to honour thee, with my mouth to praiſe thee, with my whole ſubſtance to ſerue thee, to commende my whole ſubſtance vnto thy protection. But alas,

I am

I am so clogged with corruption, I am so drowned in flesh and bloud, that I scarce either dare, or can lift vp my heade, and looke vnto thee. And yet, why should I be ashamed, when thou doest inuite me? Why should I bee faint, when thou doest not onely encourage, but also enable mee, or at the least accept my weake endeauour? 1

Striue then, O the verie bowels of my soule, striue with all your strength, to raise your thoughtes, out of this mire of mortality, wherin they sticke; out of these waues of fleshly desires, wherein they floate, without either firme footing, or 2 3

certaine drift. Aduaunce thy sluggish selfe towards thy Creator; frame thy affections, to loue him for his goodnesse, to honour him for his greatenes, to reioice in him for his happinesse, to praise him for his merits, to pray vnto him for his mercies; which dayly thou dost neede, and by needing doest craue, and by crauing doest obtaine; if not according to thy desires, yet very farre aboue thy deserts.

4 O Lord, I confesse vnto thee, that my heart is vncleane, and that I am a man of polluted lips; wallowing in the dung of sinne, and stinking in the rottennesse of my owne corruption:

tion: so that I may iustlie tremble to appeare before thy glorious presence; much more to present vnto thee thy pure praises, out of my defiled mouth. For, thy praise floweth out of the fountaine, whereof no vncleane thing drinketh; and it is no true praise, which is sounded by a sinners tong. But who, except thou (O Lord) can make me cleane? And what is pure which thou hast not purged?

Thee therefore, O Father of life, O Lord of light; thee, with all the forces of my soule; thee, most humbly, most earnestly I do beseech; heare, O merciful, helpe, O mighty Lorde;

5

helpe thy seruant whom of thy mercy thou hast created. Clense my filthinesse, lighten my darkenes, enflame my coldenesse; quicken my dulnesse, awake my drowsinesse, reuiue my deadenesse; repaire the ruines of my soule, enlarge the frame of the vnderstanding thereof, clense it from all earthly corruption, garnish it with thy heauenlie graces; that it may bee conueniently, both fitte & furnished to receiue thee; that thou maiest make thine entry thereinto, and possesse that which is thine owne, both by creation, and also by redemption; and that as thou art exalted aboue all

crea-

creatures, ſo aboue all creatures I may honour thee, loue thee, and praiſe thee; not with that affection, wherewith my weakenes is able, eyther to doe, or to deſire; but with that perfection, wherewith in dutie I ſhould, and wherewith thy Saintes and Angels indeed doe.

6 O giuer of life, O reſtorer, O preſeruer, O enlarger of life; O moſt louing and louely Lorde. But, what ſhall I ſay? where ſhall I finde full prayſes to extoll thee? My ſpeech faltreth, and my ſpirite faileth; my tongue can apply no fitting wordes, neither can my minde ſupplie ſufficient

mat-

matter. I want wordes to expresse my minde, I want also a minde to apprehend thy merits. I conceiue far aboue the ability of my vtterance, and yet farre vnder the dignity of thy deserts.

Lorde, my soule is desirous to yeelde praises to thee, for thy benefits; but it is vnable to conceiue that which is worthy, and vnwilling to vtter that which is vnworthy; it is ashamed to send foorth wordes, knowing how weake they are for so weighty an office. Without thy presence it cã
7 neuer attaine to any degree of thy praise: Let it therfore haue thee (O Lorde)

that it may in ſome meaſure praiſe thee.

For, what worthy praiſe can I giue vnto thee, by whoſe goodnes I was created, by whoſe mercie I was redeemed, by whoſe power I am preſerued, and by whoſe grace I looke to bee glorified? When I was not, thou diddeſt giue to mee this being that I haue; thou diddeſt beautifie my body, both with members, and ſenſes; of which, euery one are ſo many benefites; the worthineſſe whereof I may eſteeme, by the want that I ſhold haue in looſing the leaſt of them. Thou diddeſt breath thereinto a reaſonable ſoule; thē which 8

there

there is nothing vpō earth more reſembling thy ſelfe; nothing whereby thou maiſt more euidently bee knowne. O glorious ſoule, the very breath of God; wherby I became, not his inſtrument (as are all his other creaturs) but his image, both in manner of being, & in manner of working; partaker alſo of his perpetuity, and not to periſh like other worldly creatures; of ſo excellēt a ſubſtance, that no vnderſtanding is able to comprehend it: of ſuch notable and noble capacity likewiſe, as not heauen, not earth, not any, not all creatures can ſatisfie the deſire thereof, but onely the infi-

9

nite

nite maiesty of him that made it. And this diddest thou of thy meere goodnesse, and grace, and loue towardes me; without either working or desert of mine: for when I was not, I could not doe any thing for my selfe; and as little deserue that thou shouldest doe for me.

In regarde of this creation alone, I acknowledge my selfe bound, wholy to seeke, wholy to serue thee. For, by all law, a man is a debter of all that which hee hath receiued. Since therefore by this benefite I haue receiued my being: that is, my body, with all the senses; my soule with all the pow-

10

ers

ers of the same: it followeth, that I am to employ them al in the seruice of my maker. But, after our creation, thou hast not dealte with vs, as some mothers do
11 by their childrē; who think it sufficient to bring them forth, cōmitting the charge of nursing them to another. But thou doest also both feed and defend vs: thou art not onely our mother, but our nurse, eu n as thou hast spoken by thy Prophet: *I haue carried Ephraim as a nurse in my armes.* Ose. 11.

And when I had lost that innocency and grace, wherin I was created, thou camest down from heauen, thou tookest mortality and

misery vpon thee, to restore
mee. Thou diddest humble
thy selfe to exalt mee; thou
wert solde to redeeme mee;
thou werte wounded to
heale mee; and thou didst
dist die to bring mee vnto
life. *Iacob*, by dissembling
to bee *Esau*, purchased a
blessing vnto himselfe; but
thou, by resembling mee,
diddest beare a cruel curse,
to make me blessed.

O sonne of God, how
hast thou abased thy selfe?
How were thy affections
inflamed? How large were
the limits of thy mercy and
loue?

What goodnesse diddest
thou see in vs (O louer of
purity) worthy of such suf-

12

fe-

feringes? What had wee deserued? What could wee requite? What seruice didst thou either finde in vs or expect? Wee did not loue thee, wee did not obey thee, wee did not thinke of thee, wee did not know thee. Wee were nothing but sinne, nothing but that which is worse then nothing: a multitude of Serpentes and Vipers, a verie hell of darkenesse and iniquity; transgressors of all lawes, corrupters of all honesty, inuenters of all mischiefe; insensible, both of thy benefits, and of thy punishmentes; careless, either of thy promises, or of thy threates; rebellious a-

gainst

ainſt thy maieſty, blaſphe-
ous againſt thy glory; de-
ghting in daungers, rather
r them ſelues, then for any
ood which they coulde
ring. What goodnes then
iddeſt thou ſee in vs, wor-
y of ſuch ſuffrings? what
ad wee deſerued? what
ould we requite? what ſer-
ice diddeſt thou either find
vs, or expect?

14 It was not for any ne-
ceſſity to thy ſelf; thou haſt
o neede of our broken
worſhip? wee cannot adde
ny thing to thy felicity &
glory. For thou art an infi-
nite being, not onely com-
prehending, but exceeding
ll perfections; thou art
God, and therefore thy ſuf-

fici-

ficiencies neither can be increaſed; neither do depē vpon any other, but onelie of thy ſelfe: thou were from eternity without any world, & a thouſand worlds more cannot any deale increaſe thy glory; thou diddeſt create the worlde, not to participate any thing thereof, but to communicate of thine vnto it. What then diddeſt thou ſee in vs, worthy of ſuch ſufferings? what had wee deſerued? what could we requite? what ſeruice diddeſt thou eyther finde in vs, or expect?

15 O infinite Ocean of all perfections! what did our miſeries concerne thee? wherfore diddeſt thou take

either

ther our distresse or de-
uction to griefe? what
ldest thou to do with our
sh, with our nature, with
r curse? what with pouer
, persecutions, griefes,
ips, thorns, the crosse, &
graue? O free goodnesse
d grace! O true sincere af-
tion! which moued thee,
thout hope of requitall;
st, to behold, then, to pit-
our afflictions; lastly, to
scend from thy selfe, into
s thicket of thornes and
istles, for our deliuerãce.
am altogether vnable to
nsider, the laying aside of
great maiesty, & taking
h a miserable estate vpõ
e; but, as one that loketh
wn from some exceeding

high

high and ſteepie place, my
ſenſes are aſtoniſhed, and
my ſpirites confuſedly ſhuf-
fled together. Inſomuch
as I know not, how to
praiſe thee, how to thanke
thee, what elſe to ſay vnto
thee, but in one amazed
maner ſtil to repeate: what
goodneſſe diddeſt thou ſee
in vs (O louer of purity)
worthy of ſuch ſufferings:
what had wee deſerued
what coulde wee requite
what ſeruice diddeſt thou
either finde in vs or expect
Lord, thou haſt loued vs
more then thy ſelf; becauſe
without either deſerte or
our parts, or neceſſitie of
thine, thou wouldeſt endure
for our ſake, not onely

ontemptible life, but both
painefull and reproachful
eath.

And that I ſhould not,
ther looſe, or not attaine 16
e fruit of this redempti-
n, thou haſt applied the
me in particular vnto me,
y meanes of the ſacra-
entes. For, as vniuerſall
uſes require other parti-
lar cauſes, to produce
rticular effectes; ſo thy
rouidence hath appoin-
d, that the vertue of thy
ſſion, which is the vniuer
ll cauſe of our redempti-
n, ſhould bee deriued in-
our ſoules, and work in
em the life of grace, by
e ordinary meanes of ſa-
aments. Which benefite

thou hast notwithstanding (in thy secret, but iust iudgement) denied to the most and the mightiest nation vpon earth; of whom, some worshippe base Creatures, some Idols, some Deuils, some nothing. But thou hast separated mee from amongst them, and called me to the professing of thy name; insomuch as I may say with the Prophet: *The lot is fallen to mee in a faire land, I haue a goodly inheritance.*

17 But, I did so negligently keep the grace, which thou bestowedst vpō me in baptisme, and so fowlie defile my selfe with voluntarie sinnes, that haddest thou

not

ot called me to some sense
nd sorrow for thee same,
hese and all other thy be-
efites, had not onely been
nprofitable vnto me, but
ended to my deeper dam
ation. I soone cast off the
obe of righteousnes, wher-
ith thy grace had cloa-
hed mee, and couered my
elfe with confusion and
ame; I prophaned the
mple, which thou haddest
leansed and consecrated
or thy selfe, by erecting
herin the Idols of my plea-
ures; I did, either consume
r abuse the whole sub-
tance, wherewith thou did-
dest both enrich and adorn
me.

During this time, eyther

18 of my negligent or pr
ſumptuous ſinning agai
thee, thou diddeſt caref
lie defend mee, from inc
ring many deceitfull d
gers, from committing m
nie actuall euils, wherein
thou haſt ſuffered othe
to runne. For there is n
danger ſo great, no offen
ſo grieuous, whereinto
ny man hath fallen, but
might, and ſhould, but f
thy might, haue iuſtly e
dured the one, and fully d
mitted the other. Seein
therefore it is no leſſe b
nefite, to preſerue a m
from euill, then to do ſom
good vnto him, I may we
eſteeme all the daungers &
miſeries of this life (bein

not so few as the sand of the
a) which I haue not suf-
red; all the sinnes of other
en, which I haue not exe-
ted; so many benefites vn-
me, so many spurres in
y sides to prouoke me to
raise thee.

O, the depth of thy iudg-
ents! the greatenes of thy
ercies! how many thou-
ndes, thinking of any o-
er thing more then of
eath, haue sodainely been
atched away, sweating in
eir sinnes, who now lie
oyling in hell fire? I was
ine enemy euen as they;
ee liued together in one
lindnesse of *Sodome*, in one
alpable darkenesse of Æ-
pt; vnmindful of death, vn

mindfull of iudgement, vn-
mindfull of any other life,
obeying no law, but our
lawleſſe appetites. What
ſhould haue become of me,
if thou haddeſt called mee
to iudgement, in ſuch an
houre? What account,
what aunſwere could I haue
made? I had the cauſe of
their calamity, but who did
ſeparate the cauſe from the
effect? who did ſtay the
ſtreames? who did holde
backe the windes of thy
wrath, from purſuing a-
gainſt mee their naturall
courſe? O my mercy and my
redemption! bleſſed be thy
patience, which hath en-
dured; bleſſed be thy pow-
er, which hath protected

ne: I acknowledge both this patience and power, to be no meaner a benefite vnto mee, then if thou haddest drawne me out of the bowels of hell.

And thou diddest not onely in this manner, both tolerate and protect mee, when I offended; but, as though I had beene thy friend and thy follower; as though I had loued thee as the one, and obeyed thee as the other; as though I had so serued thee, as I had deserued to bee preserued by thee: thou diddest often visite mee; thou diddest often, both by outwarde meanes, and by secret inspirations inuite me vnto thee.

19

Beating continually, at the doore of my eares by thy word, and at the dore of my heart by thy ſpirite; ſuggeſting vnto mee both wayes, the greatnes of my ſins, the ſeuerity of thy iuſtice, the ſhortneſſe of this life, and the eternity of the life to come. In the very heat of my ſinning, thou didſt thus preſent thy ſelfe vnto me. When I did hungerlie hunt after the onions of Ægypt, after the ranke pleaſures of this life, thou didſt offer to mee this heauenlie *Manna*. I did continualy offend, and thou diddeſt continually admoniſh: I did runne from thee, as though it had beene nothing to

loſe thee; and thou diddeſt
ſeeke after mee, as though
I had beene a great matter
to be found.

So wee contended a long
time, thou in calling, I in
contemning; thou in offe-
ring thy goodnes vnto me,
and I in returning to thee,
my euill. At the laſt, thou 20
diddeſt call with a violent
voice; wherby thou diddeſt
breake open the gates of
my will, and make waye
for thoſe graces of thy ho-
ly ſpirite to enter into my
ſoule, which ſhould bring
my obſtinate reſiſtance to
an end, and worke in mee a
deſire to follow thee. This
is a voice, full, both of
power and of mercy; for

the power which thou vseſt in this work, is no leſſe then thy mercy: thy mercy is great to forgiue ſinnes, & thy power is great to iuſtifie ſinners.

Bleſſed be thou, O Lord God, who art a free giuer, as of all good thinges, ſo of thy ſelfe. I was encloſed, with many other offenders, as in the priſon of *Ægypt*: mee thou diddeſt take forth, to attend thee in thy court, to ſerue thee at thy table; others thou diddeſt condemne to that endleſſe execution, wherin the infernall vultures, death, & the Deuils, ſhall neuer be either wearie or ſatisfied, in feeding vppon their

Gen. 40.

flesh. Blessed be the day, wherein I was thus reconciled vnto thee. This was the day of my liberty, the day of my aduancement, the day of my Natiuitie. The day wherein I was accepted, by the Father for a sonne; by the sonne, for a brother; by the holie Ghost, for a temple; by all the court of Heauen, for a fellow both Cittizen and seruant. Let *Iob* curse the day of his birth; because therein hee was made, the slaue of sinne, the child of wrath; but I will blesse this day of my new birth, because I was made therein, gracious before thee, and confident against mine

enemies. In this day, the good ſhepheard did reioice, for the finding of his loſt ſheepe; In this day, the Angels did reioyce, for the conuerſion of a ſinner; and ſhall not I, who was the cauſe of their ioy, be in like ſort affected? ſhall not I likewiſe reioyce, both for thy goodnes, and for my good?

O Lord Ieſu Chriſt, all the ioy and praiſes whereof thou art worthy, for aſſuming, not onely our mortall, but miſerable eſtate, I am bound to offer, for calling and conuerting mee vnto thee. For, as the benefite of our redemption is greateſt, ſo is it vnprofita-

ble

ble to him who is not iuſtified: and then diddeſt thou come into the worlde for me, when by iuſtification, thou diddeſt apply to me the myſterie of thy comming.

The benefite of creatiō is great, whereby we were brought from nothing, to this being wherein we are; but the benefite of iuſtification is far greater; whereby wee are brought, from guiltines, to grace. That, maketh vs men, this, Saints; by that wee are the ſonnes of *Adam*, by this the ſonnes of God. And therefore, all the beauty and glory of worldly creatures is moſt baſe and obſcure, in regard

22

23

of

of the beautie of a iuſtified ſoule. For, how great the difference is between heauen and earth, betweene the ſpirite and the body, between eternity and time; ſo great is the difference betweene the life of grace, & the life of nature; betweene the inwarde and outwarde riches; betweene ſpirituall, and naturall ſtrength; betweene the beauty of the body, and the beauty of the ſoule, whereof God himſelf is oftē times inamored. Yea,
24 itis more to iuſtifie a ſinner, then to make a world: for this is a worke of power, that alſo of mercy; this is a good included within ſome limites, but that is in-

finite, in as much as it is ordinated vnto infinite glory. To which benefite, of eternall glory, it seemeth also to be nothing inferiour; for it is no lesse to make a sinner iust, then a iust man happy: because there is a greater distance and extremity, betweene sinne and righteousnes, then between righteousnes and glory. To conclude, without iustification, all thy other benefites had beene heauie burthens vnto me; all thy blessinges woulde very much haue encreased my curse: because I should, eyther by negligence not haue vsed them, or by malice haue turned them to thy dishonour.

nour.

And yet did not thy loue in this ſorte leaue mee; but although I haue often deſerued, that thou ſhouldeſt forſake me, and puniſh my ſinnes by ſuffering mee to commit ſinne, without any bridle of feare, conſcience, or ſhame; yet diddeſt thou
26 ſhut thine eyes to my infirmities, and not only preſerue me, in that ſtate both of nature and grace, wherein thou haddeſt ſet me; but continually ſo follow mee with thy fauours, as though thou haddeſt regarded mee alone, and neglected all thy other creatures.

When I erred, thou
27 diddeſt reduce me; when I

was ignorant, thou diddeſt inſtruct mee; when I was negligent, thou diddeſt correct me; when I ſtumbled, thou diddeſt ſtay me; when I fell, thou diddeſt raiſe mee; when I ſtoode thou diddeſt ſtrengthen me; whē the deuill ſought to ſift me, thou diddeſt either bind or limit his power, that hee ſhould not ouercome me; thou diddeſt enchant that olde ſerpent, thou diddeſt locke vp the iawes of that roaring Lion, that hee coulde not hurt mee: thou diddeſt *pray for me* (as thou diddeſt for *Peter*,) *that my faith ſhould not faile.* Luk. 22.

By thee I was raiſed out of the mire of ſinne, by

thee

thee retained from sinking againe into the same sinke of sinne. When occasions of euill were presented vnto me; when my own inclination did edge mee on; thou, knowing my weakenesse, diddest eyther remoue them, or (which is more) strengthen mee. I might many times haue said with the Prophet; *They thrust sore at mee, I had almost fallen, but the Lorde vpheld me.*

Psal. 118

In my affairs thou diddest
28 direct mee; in my troubles thou diddest help me; in my dãgers thou diddest deliuer me. Waking thou diddest enlighten me; sleeping thou diddest watch me; sinning

thou

thou diddeſt ſuffer me; and
prayng thou diddeſt heare
me. Thou haſt beſtowed 29
vpon me diuers particular
benefites, both of grace, &
of nature, and of worldlie
means; which are vnto me,
not onely ſignes, but aſ-
ſurances, of the ſpecial loue
and prouidence which
thou beareſt towards mee.
So many good purpoſes 30
as I haue followed, ſo manie
euill ſuggeſtions as I haue
reſiſted, ſo many corrupte
inclinations as I haue bri-
dled, ſo many benefites
haue I receiued of thee.
If at any time I haue had,
either minde or meanes to
performe ſome good of-
fice; If I haue abandoned

my

my owne will; if I haue offered obedience, praise or prayer vnto thee; it was thy benefite: for no man is able, not onely to honour, but to name *Iesus*, without the speciall gift of the holy spirite. Thou hast disappointed, the daungerous deuises of my enemies, against my body; thou hast either stopped or frustrated, the subtle snares of the Deuill, against my soule; many, manifest; infinite, to me secret and vnknowne. Thou hast receiued me to mercy for my offences past; thou hast giuen mee thy grace, and promised mee thy glory: thou hast annointed mee with thy

holy

oly spirite; and thou hast
aled mee with thy bloude
nto eternall life.

Theſe and many other 31
nefites haue I receiued,
me in hand, and ſome in
ope; although, through
y owne ſinnefull demea-
our, I haue almoſt, both
t goe my holde, and loſt
y hope. For, I haue not
fficiently endeauoured,
nce my calling vnto thee,
further in thy ſeruice; but
rſt, like an olde knottie
ee, did ſtand at one ſtay;
nd then turned backe;
orſomuch as the not going 32
orward in thy wayes, doth
eceſſarily inferre a tur-
ning backe. But what?
if, by my owne fault, I haue

al moſt

almoſt loſt thoſe graces ſhal I therfore be vnthankfull to him, by whoſe fauour once I had them? Shall I be like vnto ſwine vnder a maſte tree, who doe nothing elſe but feede and foile, and neuer caſt vppe their eyes to him, who beateth downe the acornes to them?

33 Lord, I can yeeld no reaſon wherefore I had them, but that thou wert mercifull; neither can I ſay any thing, now I haue ſo neere loſt them, but that thou art iuſt. And therefore I thanke thee, becauſe thou diddeſt, either make or eſteeme mee worthy to receiue them; I am ſorrie,

becauſe

because I haue beene no more carefull to keep them; I beseech thee, that thou wouldest againe, in such measure as thou thinkest meete, mercifully restore them. For, I assure my selfe, that thy goodnesse is as willing to restore, as it was to giue; and that my weakenesse is as able to recouer, as it was to receiue.

Therfore, O Lord Iesus, by thy precious teares, by thy blessed blood, which thou diddest shedde for my redemption, by the aboundance of thy mercies, I most humbly beseech thee; saue thy seruant, saue one of thy members, though 34

poore and feeble; ſaue, I ſay, a parte of thy ſelfe, Be as great in pardoning thoſe that are ſubmitted vnto thee, as in puniſhing thoſe that are rebellious: poure into my ſoule the ſweete ſtreames of the grace; conforme my life, confirm my faith, ſettle mee in a right and vpright courſe, & continue mee in the ſame euen vnto the end.

35 The world (O Lord) is wrapped in darkeneſſe, whereby it is made ſubiect, both to the policies and to the power, of our moſt daungerous and deadly enemie; who being the Prince of darkeneſſe, is thereby become alſo the Prince of

worlde, But, by thy ght, his malice is discoue- d; by thy wisedome, his ceites are auoided; and by aide, his power is re- lled. He hath many and ry great thinges (I con- sse) to lay vnto my charge; ut for thy name sake (O Lord) rebuke him, and de- uer me.

Draw my desires aboue e pitch of his darkenesse; aise my soule out of this rie lake of misery, which ffoordeth nothing that is ree, eyther from daunger or discontentment; that this filthy lumpe of flesh onely ay abide on earth, but my houghtes may continually ttend vpon thee.

§ 14

Another Thanksgiuing ioyned with Prayer.

A Confession of our insufficiencie to praise God.
2 A Prayer for ability to praise him.
3 The vse that wee should make of the benefites of God.
4 All creatures are made for the vse and seruice of man.
5 All Creatures, all benefites to all creatures are benefites vnto man.

§ The Angels are appointed to attend vpon man.
Wth what diligence and delight they execute their charge.
God hath giuen himselfe vnto vs.
How God descended from heauen.
A property of perfect loue.
What maketh any benefite of God inestimable.
In what regarde no benefite is comparable to the benefite of our redemption.
By the benefite of our redemption, all creatures in the worlde are renued.
The benefite of our redemption, hath reached both to heauen and hell.
Christ hath blessed all creatures, and is againe blessed of them.
A confession of our weakenesse, with a praier for strength to behold the mysterie of our redeption.
How we do best vnderstand Gods mysteries.

18 How we are to pay our debts vn-
to God.
19 What the son of God was made,
and what he hath made vs.
20 The confidence we may haue, in
that the Sonne of God is our bro-
ther.
21 Our confidence from the goodnes
and power of Christ.
22 Our confidence from the loue &
mercies of Christ.
23 Our confidence from the suffe-
ringes of Christ.
24 Our sinnes stand in no degree of
comparison, with the multitude
of the mercies of Christ.
25 How auaileable the death of
Christ is.
26 VVhereby the malice of man, &
goodnesse of God doth most ap-
peare.
27 Our assurance from our vnion
with Christ.

O

O Sweete Iesus, the way of health, the gate of life, the pallace of pietie, of ioy, of safetie; thy deserts can bee but abased by words; and I do too much depresse thy benefites, whilst I labour to expresse them. For, they haue not onely filled, but ouerflowed the frame of the world; and I am so farre, not onely from recompensing, but from repeating them, that I am nothing neere able to apprehende them. For, hee doth iniurie to thy infinite goodnesse, who thinketh his thoughts able to apprehend it. What

I

then ſhall I doe, wretched
weakeling? ſhall I ſpeake
or ſhall I be ſilent? I muſt
not be ſilent, and I cannot
ſpeake. I muſt not ſuppreſſe
ſuch exceeding mercies, and
I cannot expreſſe ſuch ex-
ceeding myſteries: it is in-
gratitude to doe the one, &
it is raſhneſſe and preſump-
tion to attempt the other.
2 But, O thou who vnſeale
the ſilence of the dumbe,
open my vnderſtanding,
vntie my tongue; graunt
that I may in ſome mea-
ſure perceiue thy goodnes
and giue my voice a pow-
er to praiſe thee for the
ſame. That my dull ſoul
3 may thereby bee ſtirred vp
firſt, to loue thee; ſecond-

ly, to ſerue thee; and on the contrary, both to loath, and to lament, and to leaue my ſinnes.

By thee (O Lord) the exile is reduced, the captiue is redeemed, the ſinner is iuſtified, the ſicke are healed, the dead are rayſed, & the damned are ſaued. By thy goodneſſe we are created, by thy power wee are preſerued, by thy mercy wee are ſaued. Thou didſt create vs without any neede, thou doeſt gouerne vs without any labour, thou maieſt deſtroy vs without any loſſe. Thou haſt giuen all thinges in the world for our vſe, either neceſſarie or conuenient; as 4

some, for prouision to sustaine vs; some, for furniture and ornamentes of this spacious habitation, wherein thou hast placed vs; insomuch, as thou hast appointed man to be the ende of all creatures vnder heauen; and it is thy pleasure, that none of them should be exempted from his seruice.

Whatsoeuer goeth vpon the earth, swimmeth in the water, flyeth in the aire; the sunne, the moone, and all the bright bodies of heauen, thou hast appointed for the vse and seruice of man.

Hereupon it followeth; 5 first, that so many crea-

tures,

ures, as there are in the world, so many are thy benefites in this kind vnto vs: secondly, that all the benefites which thou hast bestowed vppon these creatures, whether in preseruing them, or in furnishing them with their perfections, are also benefites vnto vs: because they receiue these giftes, but wee enioy them; they haue the possession onely, but wee haue both the property and the vse. And therefore, as al the cost which is done vnto a garment, is no honour to the garment, but to him who weareth it; euen so the benefites, which are done to all creatures, (because

they are thereby both enabled and maintained to do vs seruice) are benefites to vs, and not vnto them For, that it is not fauoured, which is not fauoured for it selfe; but that, for whose eyther pleasure or vse it receiueth fauour.

O louing Lord, into what an endles Ocean am I launched? all creatures, all benefites to all creatures vnder heauen, are benefites to vs. This is indeede, a whole worlde of benefites; and so many testimonies, both of thy fauour & care: so many voices to teach, so many cordes to draw vs, both to know thee, and to loue thee, and to remaine

thank.

thankefull and dutifull towardes thee. And yet didst thou not thinke al this enough, but thou hast also appointed thine Angels, to attend vpon vs, to stand about vs, to watch ouer vs, to bee messengers for our seruice, betweene thee & vs. 6

It is a great safety, a great dignity, to haue these noble spirites attendant, both to guarde and to guid vs. And if wee saw, with what diligence, with what delight they execute their charge; how ioyfully they ioyne vnto vs, both in applauding and assisting our good endeauours; how sorrowfull they are when wee 7

runne a contrarie course, either in remaining idle or in doing euill; wee would account this an exceeding
8 benefite. And yet diddest thou not thinke that enough; but thou, the Lord of Maiestie, who by thy vertue and wisedome sustainest all thinges, hast also giuen thy selfe vnto vs. Thou didst descend (ledde by thy loue, followed by the multitude of thy mercies) from the tower of thy state and strength, into the darke dungeon of this worlde; not by changing place, but by manifesting thy selfe to our eyes, by thy holy humanitie. It did not satisfie thy
9 loue, that thou werte our

Lord,

Lord, our Creator, and our protector; but thou wouldest also make thy self our Sauiour, our teacher, our guid, our fellow, our brother, our very substance. Thou wouldest knitte thy selfe (which is a property of perfect loue) into on. with vs; to participate our miseries, to take away our infirmities, to blotte out our sinnes with thy bloud, and to restore vs to the innocēcie and immortalitie which wee had lost. Al thy other benefites are inestimable, in regard both of the greatenesse of the giuer, and of the vnworthy basenesse of the receiuers; the concurrance of which two make

10

11

anie

any fauour (euen a fair coũtenance or ſpeech) eſteemed great. But in regarde of the gift it ſelfe, none of all
12 thy benefites are compara-
Iob 7. ble to this. *Iob* did eſteme it a wonderfull worke, that God would vouchſafe, to affect, to looke, to think vpõ man: what is it then that hee was made man? & gaue him ſelfe vnto death for man?

And, not onely man-
13 kind haſt thou exceedingly both honoured and enriched with this ineſtimable benefite; but the heauens, the ſtarres, the earth, the aire, the ſeas, the floudes, the day, the night, and whatſoeuer elſe thou haſt ordained, either for the

neceſ-

neceſſity or delight of mā, are thereby renued, and reſtored to the end for which they were created. For, all thinges were made for the ſeruice of man, and man for the ſeruice of God: but once they ſerued thoſe who ſerued idols; and then they were without anie dignitie, then, in a verie kind of death; being diuerted from the right vſe of their creatiō. But now they are exalted, now reuiued; now they reioice to ſerue thoſe, who ſerue & worſhip thee, O Lord.

But why doe I confine this benefite within the compaſſe of the worlde? It hath pierced downe in- 14

to hell; it hath also surmoũted aboue the heauens. Thou hast subdued hereby the kingdome of Sathan; thou hast broken the chains of darkenesse and death; thou hast loosed the cruell captiuity of hell. Hereby also, the Angels expect to haue the breach repaired, which was made amongst them, by reuolt of those that fell.

O singular grace! O admirable goodnesse! whereby, mankind is saued, the elementes are renued, hell is vanquished, and heauen is repaired. If the Queen of Saba was astonished at the workes and wisedome of *Salomon*: how much

3.Reg.10

more

more should we be astonished, at this thy wisedome, at these thy works, as wel of nature as of grace & glory?

O beautiful, O bountifull Iesu! thou hast blessed all creatures, and all creatures againe do blesse and praise thee: by thy holines they are blessed, by thy happinesse they reioyce, by thy fulnesse they flourish. 15

O holy! O happy! O high Iesu! how is my dull sight dazeled with thy exceeding brightnesse? My affections labour to attain vnto thee; but whither, I pray thee, dost thou flie the pursuite of my vnderstanding? How exceedest thou the compasse of my 16

conceite? Tarrie, O Lorde, tarry a while for my feeble feet, which ſtrain to follow thee: hide not thy ſelfe from my dim eyes, which ſeeke to ſee thee: haue pitty vpon my weake ſoule, which wearily panteth after the ſauour of thy ſaluation. Reach foorth thine heauenly hand; leade mee Lord, lighten mee Lorde; let mee put the finger of my faith into thy wounds; let mee looke a little how thou haſt loued mee.

Oh, wonder of wiſedome! O myracle of mercy! God made all thinges, and God was made man: God made all things of nothing, and without man all things

had

had turned to nothing: God made all thinges of himselfe, but God woulde not restore all things without man. Hee was begotten of God, by whome all thinges were made; hee was borne of a woman, by whome all thinges were renued: hee was begotten of God, without whome there was nothing; hee was borne of a woman; without whome nothing was well.

O Christ, perfect God, and perfect man; O sweete safetie! O secure ioy! how wonderfull, how worthy a matter, how weightie is it which I doe beholde? I am much delighted to see it, and yet I scarse dare vt-

terit. Let my ſenſes bee ſilent for a time, let the tumultuous cogitations of my minde be quiet; & caſt down their eyes from thoſe dazling beames, which the ſharpeſt ſighted Eagle is vnable to endure. The
17 weakeneſſe of our vnderſtanding dooth beſt knowe Gods myſteries, when with ioy & thankefulnes it doth admire them; neyther can reaſon ſhew her ſelfe more reaſonable, then to leaue reaſoning in matters aboue her reach.

What was hee made? And what hath hee made vs?

Shal I ſpeake with ioy? or with modeſtie / hold my

peace?

peace? And adore this my-
sterie with a holy silence?
But, that which my hearte
dooth believe with loue,
shall not my mouth confes
with praise? I will speake
therfore, not with an high,
but with an humble spirit;
not to glory in my selfe,
but to glorifie God. And
that inestimable debt which
otherwise I cannot, I will
pay with continuall ac-
knowledgement of the
time. In the meane time, O
Lord, let the glorious com-
panies of Angels & Saints,
prostrate themselues bee-
fore thee; and yeeld prayses
unto thee, for this thine vn-
speakeable goodnes & loue
towardes vs. 18

The

19 The Sonne of God was made man, to make men the ſons of God.

If then hee hath made vs the ſonnes of his father, hee hath thereby made himſelfe our brother; therfore, our interceſſor is our brother, our Iudge is our brother, our Sauiour is our brother, our God is our brother. With what

20 aſſurance then may wee hope? What feare ſhall inforce vs, either to deſpaire or diſtruſt? Seeing our ſaluation dependeth vpon the will of our moſt louing brother? With what ſecurity may we flie vnto him? With what boldnes may wee embrace him? With

what

what confidence may wee intreate him? Our louing brother will giue vnto vs the good which we doe desire, & forgiue vs the euill, which we do deserue; he will aske for vs, he will obtaine for vs, whatsoeuer is expedient. The Sonne will entreate the father for his children, and the father will heare the son for his brethrē.

Let the Diuell then do his worst to dismay mee; let my foolish feare murmurre as much as it will; let them both vrge their obiect obiections; and say; who art thou? How great are thy sinnes? And where (in Gods name) are thy demerites? I will

not

not ſhrinke aſide, as *Adam* did, for any feare, eyther of daunger or of diſgrace, but will ſteppe foorth, and aunſwere with aſſurance. I know what I am my ſelfe; and I know who hee is vnto whome I truſt. Althogh I be euill, yet he that loueth
21 mee is good; and ſo good, that hee reiecteth not ſinners, but calleth them vnto him, receiueth them, and feaſteth with them. Hee hath ſought thoſe that were loſt, hee hath found thoſe whome hee did ſeeke, and hee will keepe thoſe whom he hath found. He hath giuen me his gracious worde, who is both in promiſe true and mighty in performāce;

ee will doe what hee can
or my safety, and can doe
hatsoeuer he will.

When I cal to my con- 22
ideration the ineſtimable,
oth bent of his loue, and
eaſure of his mercy, then
ay I plainely both ſee &
y, as the ſeruant of the
rophet did, when his eies 2. Reg. 6.
ere opened: *They are* 14.
re that ſtand for vs, (both
number and valour) *then*
y who are againſt vs.

The multitude of my
nnes ſhall neuer choake
s I oue; I can want no me-
ites, ſo long as hee dooth
ant no mercies. If his loue
great, my ſinnes are but
all: and if great bee his
ercies, great likewiſe ſhall

be

be my merits. He hath as freely and fully imparted vnto me his righteousnes, as if I had effected it in my owne person.

23 Hee hath registred mee on his backe, hee hath engrauen me in his handes, he hath sealed me on his side; the whips, the nailes, the speare haue surelie signed his loue vnto mee. They proclaime his mercy to bee claimed of all men; they cry comfortably vnto me, that I need not feare.

He hath displaied his blessed body abroad vppon the croise; his feet nailed to expect me, his armes spread to embrace me, his heade bowed downe to kisse mee,

his

is heart laide open to loue
e, his bloud gushing forth
o wash me. Into those arms
f my Sauiour will I runne,
etweene these armes will I
ttle my rest, between these
mes will I securely re-
yce. Let them go whether
ey will, who doe busilie
ate after the deceiuable
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s world: I will say with
Peter; *It is good to be here.*
ill tast of the fruit of this
of life, & my eyes shall
pened; I will sprinckle
hart with the bloud of
Lamb, & the destroier
haue no power to hurt; Cant. 3. 4
e found him whom my soul
h, I will surely hold him,
will not let him go.

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is Lamb, & the destroier
al haue no power to hurt;
aue found him whom my soul
oueth, I will surely hold him,
d will not let him go.

Cant. 3. 4

24 *My sinnes greater then can be forgiuen?* Thou lieſt Cain; a little chaffe caſt into a great flame, is much leſſe then are all the ſinnes of the worlde, in reſpect of the ſacred fire of Chriſtes loue: one ſparke of fire is not ſo eaſily quenched in the ſea, as our ſinnes are ſwallowed vppe in the Ocean of his mercy. Yea, our ſinnes can ſtand in no degree of compariſon, with the multitude of his mercy; but, ſo farre as GOD is greater then man, ſo much doth the goodnes of the one, exceede the euill of the other. As the nature of God is infinite and vnmeaſurable, ſo can

not his loue be limitted, ſo is there no meaſure of his mercie; as the nature, ſo the goodneſſe of God, is knowne onely to himſelfe.

But, I do daily & hourly ſinne; but, the death of Chriſt is no leſſe auaileable, then if hee were dayly & hourely offered for ſinne But, I do dayly ſinne, not withſtanding God daylie heapeth his benefites and graces vpon mee: but, as indeede) the malice of man in no other thing is more manifeſted, then in this manner, both of continuing and multiplying offences; ſo the goodnes of God doth no way more plainly ap-

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26

peare, then by this kinde, both of forbearing and of forgiuing. Hee powreth continuall blessinges vpon those, who continually procure his curse; hee ceaseth not to remit our sins, though we cease not to commit thē; he is not weary to beare with our faultes, euen till they make vs weary to beare them. Hee hath made forgiuenes of sinnes to bee an articcle of faith, and I am no Christian, if I do not beleeue it.

27 He hath taken our very substance vpō him; he hath exalted it aboue the heauēs; he hath seated it in the kingdom and glory of his father. In him I haue a portion of

flesh

flesh and bloude, in him a parte of my selfe euen now doth raigne, in him a part of my selfe is alreadie glorified. And, as I doe nothing doubt of this his cõmunion with me in nature, so will I not distrust, of my participation, both here of his grace, and hereafter of his glory. For, although I am sinneful, yet is not he so vnnaturall, that eyther hee can forget, or will forsake his owne members.

He that dispaireth his own safetie, hee denieth Christes mercy: and consequenthe, hee denieth his loue, he denieth his truth, hee denieth his power; the loue of his passion, the truth of his

promiſe, and the power of his aſcention. Therefore, the more willing he was to ſuffer, and the more able he is to ſaue, the leſſe cauſe haue I to feare; for when al things ſhall faile, he will moſt conſtantly keepe his faith.

§ 15

Another Thanksgiuing and Prayer.

God hath not left man in his damnable state, as hee did the diuels.

2 *Wherefore God vnited man vnto him, rather then the Angels*

3 *Wherefore God would not by meaner meanes repaire our innocency.*

4 *Of the Vnion betweene God and man.*

5 God hath reserued our perfection for times to ensue.
6 A confession of our disability to praise God.
7 When wee praise GOD most.
8 A Prayer for ability to praise God.
9 What wee are able to giue vnto God for all his benefites.
10 A Thanksgiuing.
11 Hee loueth GOD too little, who loueth any thing beside him.
12 A desire of the soule to loue God.
13 A Praier for the same.
14 Vpon what confidence we may craue this loue.
15 The goodnes of God is a motiue for vs to loue him.
16 Wee are prouoked to loue God because of his beauty.
17 The loue of God prouoketh vs to loue him.
18 The meere coniunction between God and vs, is an enforcement for

Vs to loue him.
19 Our dependency vppon GOD, doeth call vppon vs to loue him.
20 Our likeneſſe to GOD is a great cauſe of liking and of loue.
21 A deſire of the ſoule for encreaſe of loue.
22 A complaint for the want of loue.
23 A Prayer for ſupply of that want.
24 VVho can loue God ſo much as is due
25 VVhat is the true loue of our ſelues.
26 Our ſoules cannot truely appear in the preſence of God and not bee enflamed with his loue.

O Wonderfull mystery! O exceedin mercy! euer to be admired, euer to bee embraced: wee might iustly haue beene left in our damnable estate, as were the Deuils; but it pleased God to bestow greatest benefits, when we did most prouoke him to wrath. He might haue vnited the Angels vnto him, more noble creatures, and more neere vnto him, as well by grace as by nature, then sinnefull men: but he hath descended into the land of *Philistim*, hee hath espoused, hee hath adopted vncir-

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2

cumcised sinners; euen because hee was gracious and mercifull, euen because hee would.

Hee might by meaner meanes haue repaired our innocency, but he vouchsafed to come vnto vs in person; not in maiesty, but in humility and misery; to make our redemption the more aboundant, & to declare more cleerely, both what loue hee beareth towardes vs, and what interest we may assure our selus to haue in him. He held it not enough to reconcile friendship between God & man, to free man from his fault, and to restore him to the fauour of God; but hee 3 4

vouchsa-

vouchsafed to be one with man, not in loue onely, not onely in grace, but also in person. No two thinges can be said more contrary, then God and man; as well by nature, as by reason of sinne: yet hath he ioyned the deity & humanity with so strong and stable a knot, that in all thinges created, there is not found a greater conformity. Insomuch, as, whatsoeuer God hath don, that is man said to haue done; whatsoeuer man hath suffred, that is God also said to haue suffered. In death, the soule was separated from the body, but the Godhead coulde not be separated, eyther from soule

or body. For, that was a naturall vnion, this is the vnion of the diuine person; which is so firmelie fastened by loue, that it is impossible to bee dissolued. Wee were worse then nothing; but by this vnion with our nature, by the price wherewith wee are redeemed, wee are made of greater value thē the angels in heauē: we were not worthy to be seruants, and loe wee are made the sonnes of God; yea the heires of God, and fellow heires with Iesus Christ.

To other creatures he hath giuen their accōplishment at once, and furnished them presently with all 5

thinges

thinges expedient: to vs he hath giuen more things for the preſent then vnto them all, but our perfectiō hee hath reſerued for times to enſue. For, the end of our creation is, to be partakers of his diuine felicity, to raigne with him in his immortall glory. Many benefites hee beſtoweth vpon vs, in this worlde; but this he reſerueth for the worlde to come. Not to keepe vs poore, but to make vs humble; & that we ſhould not onely loue him for thoſe thinges which we haue receiued; but depend vppon him for thoſe which wee expect.

O deepe ſleepe of my

ſenſes

ſenſes, if they bee not waked by ſo great benefites! O cruell hardneſſe of my heart! O curſed wilfulnes of my ſoule! if ſuch ſweetnes cannot ſoften it, if ſuch loue do not winne it. Who will not truſt in thee? who will not place all his pleaſure onely in thee? who wil not forget himſelf, to think vpon thee? forſake himſelf, to follow thee? Who, O Lord, but muſt bee amazed at theſe thy bowels of mercy? Who, but may be both delighted & ſatisfied with this abundance of thy loue? Which, when I call to my conſideration, not as I ought, but as I am able; the burthen of my fleſh dooth

not

not so presse me, the weight of my mortalitie and miseries are not so grieuous vnto me, as they were wōt.

6 Gracious Lord, what shal I giue? what thankes, what praise shall I render to thee for this adoption? Where shall I get good words, to set forth this thy good will? Surely, if the offices & seruices of all the sonnes of *Adam* were mine, yet were they nothing to recompence this benefite: if I had the tongue and knowledge of Angels; yet could I neyther thanke thee, nor think of thee as it is meet. For, thy exceeding loue, proceeding frō thy meere goodnes, reacheth beyond all boundes,

both

both of vtterance and vnderſtanding: thy praiſe, O Lord, is incomprehenſible; and then wee doe moſt 7
praiſe thee, when wee know thee to be thine own praiſe, & acknowledge our ſelues vnable to praiſe thee.
But, O ſweete Sauior, whō none ſeeketh but the admoniſhed, none findeth but 8
the guided; I beſeech thee, by thine ineſtimable goodneſſe, let me not bee vnthankefully ſilent for theſe thy benefits. Teach me, thy humble ſeruant, ſecretly in my heart, O my God, O mercifull God, euen by thy great mercies, I beſeech thee teach my heart, with what reuerence it ſhould thinke

of

of thee; instruct my soule, with what delight it should loue thee; giue my tongue some power, to powre forth praises vnto thee. *Correct* my errors, *Erect* my weakenesse, *Direct* my desires: adde this one benefite vnto all the rest, that I may yeelde my selfe vnto thee, and remaine thankfull and obedient for thy incredible loue towards me. Finish the worke that thou hast begunne, and bring mee to the full measure of thy mercy.

I was dead and buried in sinne, I should haue rotted in destruction; but thou diddest raise me, as it were another *Lazarus*, thou did-

deſt reuiue me, by thy loue I liue: and therefore I offer my ſelfe wholy vnto thee, moſt earneſtly intreating thy gracious acceptance, that we may loue & liue together.

For, I am able to giue thee nothing for all thy benefites, but euen my ſelfe, for whome thou haſt both done and ſuffered exceeding much; and that is alſo already thine owne. But I am ſo ſoiled with ſinne, ſo rooted in the rottenneſſe of my owne corruption, that it is a high point of fauour, if in mercy thou wilt accept that, which in right is thine. 9

O Lord Ieſus, I bowe 10

the

the necke of my ſoule vnder the feete of thy maieſty,& and in the loweſt degree of reuerēce, do giue thee both humble and heartie thanks for theſe thy beneſites: I yeeld thee prayſes(O Lord) although baſe and bare, & farre vnaunſwerable to thy deſerts. Yet ſomething my weakenes is bound to performe; namely, to ſettle my minde to beholde and loue thee, and to praiſe thee with words ſo well as I can.

11 O amiable, O admirable Ieſu, let me loue thee alwaies, becauſe thou diddeſt loue mee firſt: let me loue thee onely, for hee loueth thee too little, that loueth any thing beſides thee, ex-

cept

cept it bee for thy ſake: alwayes and onely let mee loue thee, becauſe by thee onely, I ſhall alwaies liue.

Oh that my heart did ſo languiſh with thy loue, that it might melt the moiſture of my body into teares! Oh, that the bowels of my ſoule were ſo enflamed with thy loue, that it might conſume in mee all droſſy deſires, and drie vppe the delightes of this wretched world! Oh, that I were ſick for the loue of him, who died for the loue of me! 12

Lord, although I am not worthy in ſuch ſort to loue thee, yet art thou worthie much more to bee loued. Therefore, (O louing Ieſu)

13 doe not ſo deny mee that, wherof I acknowledge my ſelfe vnworthy; that thy ſelfe be depriued of that, whereof thou art ſo worthy, as not to giue it thee, dooth charge vs with vnthankefull wrong. Grant (O Lord) grant I beſeech thee, not for my deſerts, but for thy mercies ſake, grant to my ſinnefull ſoule, that it may loue thee; not according to that which it hath done, but according to that which thou haſt deſerued. Grant (I ſay) that I may bee worthy to giue that, which thou art worthy to receiue: ſo ſhall I bee made worthy of that, whereof now I am vnworthy.

thie.

Vile creature that I am, where is my humility? that I dare demaund the exceeding excellent gifte of thy loue? Alas, poore wretch; what ſhall I doe? thou haſt created me, that I ſhould loue thee; thou didſt die, that I ſhould loue thee; thou haſt commaunded mee to loue thee; thou haſt threatened me, if I doe not loue thee; thou haſt giuen me ſacramentes, and other meanes to inflame me with thy loue. In regarde of my ſelfe, it is much, I grant, that I do deſire, being altogether vnworthie to ſpeake vnto thee; Howbeit, thou art ſo bountifull 14

and

and magnificent a Lord, and beareſt ſuch a fauour towardes vs, that hee dooth thee iniurie, and prouoketh thee to be angry, who asketh onely ſmall thinges of thee. It becommeth thy greateneſſe, and thy goodnes bindeth thee to beſtowe noble giftes. Vpon confidence therefore, both of thy liberality and of thy loue, I will ſpeake againe vnto my Lord, although I bee but duſt and aſhes: I will ſpeak againe vnto him, who hath not onely licenſed, but prouoked, yea commaunded vs that we ſhould ask.

O Lord our God, O gracious, O almighty God, is it not better that thou

ſhouldeſt freelie giue me, that which I haue not deſerued, then that I ſhould vnthankefully not yeelde to thee, that which is thy due? The one wherof would bee a property of thy mercy, the other an effect of my iniuſtice. Giue therefore vnto me thy grace, that I may returne vnto thee thy due; beſtow vpon mee thy mercies, that I may commit againſt thee no iniuſtice; do vnto me aboue my right, that thy ſelfe receiue not from me any wrong: be liberall vnto me, that I may not ſeeme iniurious to thee. Giue (O Lord) giue vnto my ſoule aboundance of thy loue, which I do iuſt-

ly desire; that I may not be vnthankeful vnto thee, which thou maiest iustlie punish.

Wee haue many motiues, O gracious God, to induce vs to loue thee; as
15 first thy goodnesse, which is equall to thy being, and that is infinite. Which, so long as we trauaile in this vale of teares, wee are vnable to behold in it selfe, but in the glasse of thy creatures; by the varietie of benefites, which thou heapest vppon vs: in whom also the same goodnesse hath created a will, naturally inclined to loue that which is good. For, betweene the will of man and

goodnes, there is so strict a marriage, that it cannot cast the armes of affection aboute any other thing. And, if at any time it committeth adulterie, by embracing that which is euill, it is then deceiued with some shew of good.

Secondly, we are prouoked, because of thy beauty; which is the fountaine that feedeth, the sea that swalloweth all other perfections and beauties. And as the sea, not onely receiueth the waters of all streames, but hath proper waters also, in farre greater aboundance: so not onely the beauties and perfections of al creatures, whether 16

visible or inuisible, are more cleare and conspicuous in thee then in them; but thou hast also an infinite beauty, peculiar to thy selfe, (in beholding whereof the Angels are insatiable) which thou hast not communicated to any of thy creatures. All other beauties are particular and finite; but thine, O Lord, is vniuersall, and infinite; exceeding them in a farre higher degree, then the light of the sunne, exceedeth the light of all the starres ioined together.

17 Thirdly, wee are prouoked by thy loue to loue thee; which is causèd by thy goodnes; and manifested by thy benefites. For

goodnes is the fountaine trō which loue doth flow; and it is a property of loue, both to desire, and to doe well, to the party that is loued. Lord, thou loueſt all thy creatures, to whatſoeuer likeneſſe they were made: how much more loueſt thou man, whome thou haſt formed after thine owne image, and for thy ſelfe? and for whoſe vſe all other thinges were created?

Further, we are almoſt 18
enforced to loue thee, by reaſon of the neer coniunction, which is betweene thee and vs: becauſe, by grace thou haſt made thy ſelfe, our brother, our fa-

father and our ſpouſe: and that with ſuch perfection, that the ſame degrees beeing knit by nature, are but a ſhadow and repreſentation thereof. Neither is this coniunction the leſſe, becauſe it is common with many; for thy vertues are infinite, and ſufficient for all: euen as the light of the ſunne, although it ſhineth vnto all, yet doth euery man ſo much enioy it, as if it ſhined to him alone.

19 Againe, our dependencie vpon thee, dooth call vpon vs to loue thee. For, wee doe all depend vpon thee; firſt, for our beginning, becauſe of thee wee

haue our being: secondly, for our cõtinuance, because wee are preserued by thee: thirdly, for our end; because thou art our absolute perfection, our highest happines, our last end, which is alwaies loued without eyther rule or meane; because it is desired for it selfe; and not in regarde of any other. Whatsoeuer wee haue, wee receiued it from thee; whatsoeuer wee want, we expect it from thee; vntill thou hast brought vs to the highest point of our perfection.

And because likenes is a great cause of liking and of loue, thou hast formed our soules after thine own

likeneſs; as well in ſubſtance, and manner of being, as in vnderſtanding, and manner of working. Thou art a ſpirite, inuiſible and immortall; and ſo are they. Thou haſt vnderſtanding, memorie and wil; and the ſame powers haſt thou imparted vnto them. Thou art moſt perfect goodnes, holines, and vertue; and this image diddeſt thou drawe in our ſoules, but by the malice of the deuill it is much defaced. Thou, being a moſt pure & ſimple ſubſtance, art entire in the whole world, & entire in euery part thereof; our ſoule likewiſe is entire in the whole body, and

entire

entire in euery member thereof. Thou being one, worke ſt all thinges in all creatures; and our ſoule being one ſpirit, hath ſo many ſeuerall operations in our body, as it hath organs and members whereby to worke: in regard of which varietie of operations, it beareth a neerer reſẽblance of thee, then do the Angels. Thou art infinite in euery reſpect; our ſouls are in many: and namely in capacity; becauſe nothing can ſatisfie it but onelie thou: in continuance alſo; and alſo in wiſedome and vnderſtanding; wherwith it is neuer ſo fully furniſhed, but it hath power both

to apprehende and inuent more; being neuer exhausted of diuersities of deuises, whereby it either imitateth or supplieth nature.

Hereupon I do feele in my hart, a weake warmnes
21 of thy loue; but my praier is, that the coales were throughly kindled with desire, and blowne with delight into a full flame. O sacred fire, how comfortably doest thou burne? O heauenlie light, how sweetlie doest thou shine? How desirous are they more & more to burne, whom thou dost enflame? How are they delighted whome thou doest enlighten?

22 Alas, how late haue I

loued thee? O beauty moſt exceedingly both auncient and freſh? how late haue I opened my eyes vnto thee? and yet, alas, how little doe I eyther loue or ſee thee? O infinite goodnes! thou deſerueſt to be anſwered with infinite loue; whatſoeuer is leſſe then this, is leſſe then thy due. Wherefore, I beſeech thee, 23
O Lorde, by thy precious woundes, from which guſhed out the ſtreames of our redemption; wounde my ſinneful ſoule with the pleaſant dart of thy loue, which is continually caſt from thy heauenly eyes. Strike Lorde, ſtrike with the two edged ſworde, which pro-

ceedeth out of thy mouth; ſtrike deepe into my hard heart; pierce my ſenſeleſſe ſoule, part all the inner parts of my ſpirit; that I may
24 loue thee, if not ſo much as to thee is due (for that can no man do but thy ſelfe) yet fully ſo much as for mee is poſſible. That by the violence of this loue, all externall loues being quenched, I may crie out with a pleaſing complaint; *Stay me with flagons, and comfort mee with*
Cant. 2. 5. *apples, for I languiſh with loue.*

O ſweet Chriſt, O good Ieſu, euen for thine interceſſion ſake, and for thy merites ſake I beſeech thee, giue me thy holy, and pure, and chaſt loue; to deſire

nothing

nothing but thee onely for thy selfe, without any respect of my particular profite: thy valiant loue, to maintaine all labour, to sustaine any losse, that I may attain in the end vnto thee: thy diligent loue, which is alwayes busied in matters pertaining to thy seruice: thy incomparable loue, which conteneth al thinges in regard of thee: thy pleasant loue, which findeth delight in nothing but in thee: thy violent loue, which may separat emy soul from all other things, and vnite it onely vnto thee; vntill I shall passe from this place of exile, into that heauenlie habitation,

where,

where, beholding thy pure and perfect beauty, I shall neuer cease both to loue and laud thee.

What madnes is it, not to desire? what malice, not to requite, the loue of so potent and pittifull a Lord? how doe I hate my selfe, if I loue not thee? For he loueth himselfe truely, who loueth thee: thee, for thy selfe; and himselfe for thee. This is thy holy, and pure, and chast loue, which doth not vanish, which is not vaine. O my God, thou art altogether loue, thy nature is loue; thou art more glorious in loue, then the sunne is in light; thou art an infinite fire of loue,

from

from whome proceedeth the loue of all thy creaturs; euen as the light of all the ſtarres is taken from the light of the ſunne. How then can my ſoule appeare in thy preſence, and not be enlightēed O not enflamed? O king of glory, ſuffer not, I pray thee, ſuffer not in me ſuch prodigious effectes, that in the open light I ſhould not ſee; that in the middeſt of the fire, I ſhould not burne. Lord, thou diddeſt loue vs when we were thine enemies, and wilt thou denie vs now to loue thee againe? Thou haſt commaunded vs with our whole heart to loue thee; and wilt thou not graunt 26

vs abilitie to obey? All thy benefites, all thy workes doo call vppon vs to loue thee; and ſhall wee be ſo inſenſible, that their voices cannot ſinke into our ſoules? ſhall not our ſtonie heartes yeelde one ſparke of fire, at all the blowes, which continually they ſtrike? Lord, draw me neere vnto thee, and then wil my loue take great encreaſe; euen as the neerer that riuers approach to the ſea, the ſwifter they doe maintaine their courſe,

Heare, O my God, heare O light of mine eyes, encreaſe my deſire, and graunt my requeſt; ſtop not thine eares againſt me, becauſe of

my

my ſinnes; deſpiſe not to be loued of thy poore creatur; giue mee, I beſeech thee, that which thou haſt commaunded mee to doe, for I ſhall neuer be able to doe it, except thou giue mee power. *Indue* my ſoule with thy loue, *ſubdue* my fleſh with thy feare, that I may alwaies think of thee iointly, both with trembling & truſt. Settle the loue of thee in mee, and the care of me in thee: let my praier come vnto thee, and thy pitty come vnto me; let the ioy of thy happineſſe remaine within me, and the cõpaſſion of my miſeries remaine with thee. Let my ſpirit loue thee, let my fleſh feare thee, let

my

my whole substance in thi
world, ioy wholy in thee
that it may enioy thee
wholy in the world
to come,
Amen.

S/1019
F2/T4

Aut vbique, aut nusquam liber.